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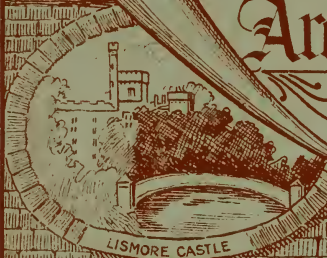
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Journal of the Waterford and South East of Ireland Archæological Society.



LISMORE CASTLE

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JOURNAL OF
THE WATERFORD
& SOUTH-EAST
OF IRELAND
ARCHÆOLOGICAL
SOCIETY.

FIRST QUARTER,
JANUARY TO MARCH, 1906.



TO MEMBERS.

OUR Society has been now some fourteen years in existence. Originally founded in 1893, under its present President, it held its first general meeting in January of the following year, and issued its first JOURNAL a few months later. We may claim for it therefore that it has reached the age of puberty, and expect that, as it has come safely and successfully through the dangers incidental to infancy and childhood, it will live to labour long and usefully in local antiquarian and historical fields.

Some couple of years, or more, since, the Society's JOURNAL ceased publication, and for some time previous to that its appearance had been irregular. All this naturally led to a decline of interest in the Society and its objects (see Rule II.). When recently, however, on the initiative of a few enthusiastic members, resumption of work was resolved on, intimation of the fact met with a response so hearty and sympathetic as to leave no doubt the Society had life and vigour in abundance, and only needed occasion for their exercise. Assurance of co-operation came voluntarily from more than one influential quarter, and over twenty new members were admitted. The present Editor was thereupon requested to take charge of the JOURNAL, and a Provisional Committee, with the Bishop of Waterford as chairman, was appointed to re-establish the Society on a secure foundation. Revival of an Association such as ours is almost as difficult a task as its first establishment; in some respect indeed revival is the more difficult of the two. As however, in the present instance, revival has been happily accomplished, and as the prospects ahead are decidedly hopeful, further reference to this last point is unnecessary.

The Committee is in a position to announce that arrangements have been completed which will ensure regular publication of the JOURNAL for the future. Arrangements are also being made for development of the Society's work by Lectures and Meetings. Announcement of the opening Lecture, by the distinguished scholar who presides so worthily over the Queen's College, Cork, will be made at an early date. All members not in arrears will receive cards (two) of invitation to Lectures and Meetings. Later on, it is proposed to organise Excursions to places of historic note in our vicinity, and to provide the party with efficient guides.

Assuming that all old members, whose names appear on last printed list, continue in membership, the present JOURNAL is supplied to them. In return we beg gently to remind them that such a Society as ours cannot exist and work without funds. Therefore we request that the attached form, accompanied by cheque or P.O. for 10/-, be returned to the Hon. Treasurer, Mr. W. H. CARROLL, Munster and Leinster Bank, Waterford. Members in arrear will not continue to receive the JOURNAL. Members whose subscriptions are paid are entitled to the JOURNAL quarterly, as well as to tickets for Lectures, etc., as above.

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Discoveries in Irish & other Bone-Caves.

By R. J. USSHER, Esq., D.L.



A CAVE would nowadays be about the last place that one would select for a residence, being dark, dirty and damp and involving the discomfort of scrambling over rugged rocks where one can not be sure of his footing. Mankind were not, however, always as particular about these matters as they are in the present age, and they seem to have thought much more of retreats suitable for concealment and easily defended by a few.

We need not go back to pre-historic times nor savage races for instances of this. I may remind you of David and his followers, and of the prophets whom Obadiah saved from the blood-thirsty Jesebel by hiding them in a cave. History is full of such instances.

The inhabitants of a cave, whether men or animals, must from time to time leave their relics there, and in the course of ages a very large quantity of animal remains, and of various objects used by man may accumulate. Such objects are in the course of time pretty sure to be covered up by the earth or other deposits which accumulate in caves, and there they might remain for any lapse of time provided they did not decay. Now it is

remarkable that limestone, which of all rocks abounds most in caverns and fissures, has the property of preserving bones and other relics in a wonderful way. Thus it comes to pass that limestone caves often prove to be perfect museums of the natural history and human antiquities of bygone ages. And not only do bone-caves preserve these objects in a state that can be recognized; the record which they yield us is often divided into different chapters, so to speak, for in the same cave may be found layer upon layer of deposits, each differing from the others, not only in its own composition, but in the character of the relics which it contains. Thus in the uppermost bed or layer, which we should expect to be the most recent, are generally found the remains of animals which either exist at present or have not very long ago existed in the country, with implements such as objects of iron or bronze that do not denote the remotest antiquity. Beneath this each succeeding layer of deposits as we dig down generally furnishes us with fewer examples of recent animals, and more of those which have long since passed away from the country or from the surface of the globe.

Human implements when found with bones of such long extinct animals, are of bone or stone, generally of the latter, and the more ancient the bed that contains them the ruder are the articles left by the cave-men.

One may perceive that a single cave, if fruitful in beds of deposits, may tell a very long tale, the beginning of which is the formation of the cavity itself; this, in the case of limestone caves, has generally been effected by running water. Few people realize the fact that rain-water can melt limestone as it can melt sugar, but much more slowly, by means of the carbonic acid which it contains. Thus a split in the rock through which the rain-water trickles is in time enlarged into a fissure, and where there is a greater flow of water the fissure is enlarged into a cave. The chemical action of the water is, in the case of subterranean streams, assisted by the mechanical action of the sand and gravel carried along thereby, which wear away the sides of the channel, giving it often a rounded, arched form like a tunnel. The sand

and gravel carried along through caves have often been left there, remaining to show their origin long after the stream that brought in those materials had been diverted to a lower level. But the filling up of caves has gone on from age to age after they have ceased to be the channels of underground streams; earthly materials, sand and stones are intruded into caves by various agencies, and the materials deposited there at one period often differ widely from beds of earlier and later date.

There is one remarkable material, peculiar to limestone cavities, which often forms floors of considerable thickness; when it hangs from the roof in pendants these are called stalactites, but when it spreads on the floor or forms cones rising up from below it is called stalagmite. A stalagmite floor is a great land-mark in the story that the deposits of a cave tell us, for when it is unbroken it shows us that since it was formed everything beneath has remained undisturbed, and that the newest object underneath it must be older than the oldest thing found above it.

Accordingly, cave explorers have found the remains of one set of animals above a stalagmite floor, while beneath it the remains may be very different, belonging to more ancient races.

I will now describe a famous bone-cave named Kent's Cavern, in Devonshire. It is of vast extent, consisting of many large chambers and passages, and had been visited for centuries, dates as old as 1604 having been found cut in it with the names of visitors. Before describing the deposits in Kent's Cavern I may mention that on the top of them lay blocks of limestone that had from time to time fallen from the roof, and weighed from a few pounds to upwards of one hundred tons.

The first deposit which lay under and between these blocks was a black mould, varying from three to twelve inches in thickness and consisting of vegetable matter—leaves blown into the cave. In this mould was found a very large and miscellaneous assemblage of objects, from the sixpence and the soda-water bottle of the modern tourist to the relics of Mediæval, Roman, and pre-Roman times; shells of nuts, shells of limpets, oysters and cockles, bones of fish, birds, brown bear, red deer, rabbit, hare,

fox, badger and domestic animals such as dog, pig, ox and sheep. There were also many human bones and teeth, whet-stones and polishing stones, plates of slate rounded as lids for vessels, smelted copper, bronze articles—such as rings, a spoon, a spear-head, and other articles—flint “strike-lights,” spindle whorls of various kinds of stone, numerous pieces of pottery including Samian ware; a bone awl, a bone chisel, bone combs shaped like shoe-horns with the teeth at the broad end; amber beads and charred wood. It may be remarked that among the bones were those of domestic animals and of wild animals that either live in England now or have lived there within historic times.

The second bed of deposits was a stalagmite floor, called from its structure the granular stalagmite, which varied from a mere film to five feet in thickness. Very different objects were found in this:—flint flakes, implements and “cores,” the cores being the remnants of the flint nodules from which the flakes had been struck off by early men; there was charred wood, also marine and land-shells and remains of bear, of the mammoth or woolly elephant, of an extinct woolly rhinoceros, hyæna, horse, fox, and man. We shall at once perceive that a very great change had taken place in the races that existed in the country when the black mould was being deposited, domestic animals having occurred in the black mould, but rhinoceros and mammoth in the stalagmite below it, while beneath the black mould no metal object was found, the weapons being formed of flint such as savages still use for spear-heads.

We now come to the Black Band (so called from its appearance when cut across) which was in fact the hearth or fire-place of the old cave-men, and only covered a small space with a bed of charcoal and refuse that had been thrown away. Three hundred and sixty flint weapons or tools were found here and flint flakes, showing that the inhabitants had manufactured their weapons round their fire. There were also bones that had been roasted, and bone tools, including an awl, a harpoon, a fish-spear and a needle with an eye capable of carrying fine twine, with these were bones of bear, cave-hyæna, rhinoceros, horse, ox

and deer. Here we are brought, as it were, face to face with the home-life of those ancient hunters who lived in England with the hyæna, mammoth and rhinoceros. The spot they selected for their fire-place was a large hall near one of the mouths of the cavern where they had the light of day. There is here a sufficient current of air to carry away the smoke, and the spot is one of the driest in the cavern, as there is scarcely any drip from the roof. The relics of their fires and feasts had not been disturbed, but cemented over by the upper stalagmite floor.

The fourth deposit was the reddish cave-earth, which appears to have been brought in of old by floods. This extended through the different parts of the cave and yielded the great harvest of animal remains. These remains (bones and teeth) belonged to the following animals, commencing with those most commonly found:—hyæna, horse, rhinoceros, bear, badger, fox, rabbit, mammoth, Irish elk, reindeer, red deer, lion and other animals, some of which exist at the present day, while others have long since disappeared. Among the latter sort were some teeth of a very remarkable animal, the *machairodus* or sabre-toothed lion. It must have been a very formidable animal indeed, as its two upper dog-teeth or eye-teeth were of enormous size and sabre shaped. The bones and teeth of hyænas were very abundant. These animals must have lived in Kent's Cavern in packs while the cave-earth was accumulating, and the bones of many other animals were generally gnawed by hyænas. Some of these animals, the reindeer for example, are suited for a life in cold countries and indicate what the climate of our islands must once have been, much more like that of the Arctic regions. But besides the hyænas, bears and lions found a retreat in Kent's Cavern and left their bones there, and not only they but the human beings, a race of hunters no doubt, lived in it at times. Their large fires near the cave's mouth would have kept the wild animals out during their stay; but doubtless they wandered away at times, and then the hyænas would take possession of the cave.

But ancient as the time must have been when all these races lived whose bones were found in the cave-earth, there

was an older chapter still. Another stalagmite floor lay beneath, which differed from the upper stalagmite in being composed of crystals, showing its great age, and its greatest thickness was twelve feet.

Under this crystalline stalagmite was a different cave-earth. Instead of being a bright red clay it was a dark red sandy paste, and instead of containing numerous limestone fragments like the upper cave-earth, the stones in it were rounded pieces of dark red grit, such as the cavern-hill could not have supplied and which corresponded with the rocks of hills distant from the cave. This lowest deposit was called the rock-breccia, because it was often cemented together into masses of rock-like hardness. It contained great numbers of bones, but there was scarcely any variety, for with the exception of two lion's jaws and a jaw of fox, they all belonged to the cave-bear; none of these bones were gnawed, showing that no hyenas could have inhabited the cave at the time of these bears. Could it be possible that at that distant time there were human inhabitants? Yes, there were, for in that hard breccia, amongst the bones of the cave-bear were still found stone weapons, not so finely formed as those in the cave-earth, but though ruder they were undoubtedly the work of man.

Before leaving this breccia I may remark that the large proportion of stones in it did not belong to the hill where Kent's Cave is, but to other hills from which it is now separated by a valley sixty or seventy feet below the cave. These stones were no doubt drifted into the cave from those hills where rocks of the same description are found, at a time when no such valley lay between, and since then that valley must have been scooped out by frosts and rains, possibly by glaciers. But this would have required an enormous lapse of time. No one can assign a date to any of these things nor calculate how long it was since that ancient race of cave-men left their flint weapons in the breccia of Kent's Cavern, before the valley in front was cut out, and before the hyæna, the rhinoceros and the mammoth appeared on the scene. All that one can say is that it was a very far-off

time, just as when one sees the snowy peaks of lofty mountains rising faintly above the horizon against a clear sky, he feels quite sure that they must be more distant than nearer hills—more distant certainly than ten or fifteen miles—but he can not say how distant.

Before I come to Irish caves and the extinct animals we have found in them, I will mention some representations of those animals left by the men that had hunted them in the South of France. In the caves of Dordogne their fossil bones have been found with weapons or tools of flint and bone, very like those found in Kent's Cavern, but more highly wrought. Lance-heads of reindeer horn were numerous, and harpoons of bone, as well as well formed bone-needles and flint spear-heads and scrapers. With these were found an exceedingly interesting collection of carvings on bone and stone, representing the wild animals of that period whose bones were found in these very caves. There were sculptured pieces of reindeer antler with representations of reindeer. In one the natural curvature of the piece of horn was taken advantage of by the ancient artist to engrave the head and great curved horns of the ibex, and in another the handle of an implement is carved to represent a reindeer crouching on its knees with its horns resting on its back. The bison, horse, Irish elk and red deer are all drawn in a spirited life-like manner; but by far the most interesting of these representations is that of the mammoth elephant engraved on a piece of its own ivory, with the great upturned tusks and long hair peculiar to the mammoth. No living elephants possess these, so that here we have conclusive proof that the cave-men of Dordogne were familiar with the mammoth whose bones in a cut or scraped condition were also found in their caves. Whole bodies of mammoths with the hair on them have been yielded up by the frozen soil of Siberia in an unwonted thaw, so that it is easy to recognize it in these engravings. Of late years too, many drawings of these animals in black and red have been found on the walls of the caves, in the same district as I have been speaking of, done by ancient men.

Let the reader now realize the fact that the mammoth and the reindeer, the bear and the hyæna existed in the South of Ireland, and though he may search books in vain for any history of them, our caves yield us their remains.

In 1859 some workmen quarrying at Shandon, near Dungarvan, where the floor of a cave had been, met with the bones and teeth of mammoth and reindeer, which are preserved in our National Museum, with those of horse, bear and other animals. (*a*) To the late Mr. Edward Brenan is due the credit of this discovery. Twenty years later Professor Leith Adams, whom I had met exploring the Shandon Cave in 1875, visited me and we commenced to dig out a new cave that was nearly choked up about half a mile south of the Cappagh Station. The brown earth that we first met with contained many bones of cows, pigs, sheep and dogs of a yellow colour; but as we dug deeper we came to a grey earth that contained more ancient-looking, blackened bones of larger size. We then came upon pieces of antlers which my friend pronounced to belong without doubt to the great Irish elk, whose remains, though frequently found under bogs, had never been found in a cave in Ireland before.

Leith Adams had been opposed to the idea that this gigantic deer had lived along with mankind; but no sooner did he find its bones in the same bed with charcoal and other traces of man, than he freely confessed that we had found evidence of this fact which had not been brought to light in Ireland before. The larger bones were split and broken, and the ends of the marrow-bones had been knocked off. We also found the small bones of the toes and knee-joints whose presence can only be accounted for by the limbs having been brought in there entire. The pieces of Irish elk's antlers could hardly have come in there except by the hands of men.

In the same bed of grey earth which contained these remains, representing at least five Irish elks, we met with some human bones and quantities of burned wood. This charcoal formed a

(*a*) Report on the Exploration of Shandon Cave, Transactions R.I.A. XXVI., pp. 187-230 and plate 3, 1876.

distinct seam in the middle of the grey earth, marking an ancient floor or hearth and proving that the earth which contained it had lain undisturbed. There were also sea-shells in this bed, and stones suitable for grasping in the hand and striking with which were remarkably chipped along both edges at the end in a way that shows they had been used by men, probably to break the bones of the elk to get at the marrow.

Beneath the grey earth were the remains of a great stalagmite floor which attained a thickness of three feet six inches, and which had crystallized and sparkled when broken. In the lower part of this, which lay upon a bed of gravel, were found embedded the teeth, jaws and other bones of the grisly bear. The stalagmite also contained bones and teeth of reindeer.

Thus this little cave yielded relics of three distinct ages, the brown earth on top contained bones of domestic animals, a beautifully polished stone axe-head or hatchet, an amber bead, and several articles of carved bone; the grey earth under that contained the relics of men who appear to have hunted and eaten the Irish elk; while the stalagmite floor disclosed the fact that the cave had previously been the den of a huge species of bear. (*b*)

Twenty-two years after the things I have last related were discovered I found myself in 1901 again engaged in cave-work, organized by the enterprise of Dr. Scharff, the curator of the zoological collections in Dublin. This time we went to Co. Sligo, and opened one of a series of caves in limestone cliffs up Keish Corran Mountain. (*c*) The brown earth which was uppermost in this cave contained a long, polished stone hatchet-head, a bronze ringed pin and objects of iron, abundance of charcoal, bones of domestic animals and some oyster and mussel shells. Bones of bear were also found, and a shin of reindeer, beneath which charcoal occurred in the same stratum; this was fair evidence that the reindeer had been contemporaneous with man in Ireland, as the burned wood could not have come there except by human

(*b*) Explorations in the Bone-Cave of Ballynamintra, Scientific Trans. R. Dublin Soc., Vol. I. (Series II.), pp. 187-230, April, 1881.

(*c*) Exploration of the Caves of Keish, Co. Sligo, Trans. R.I.A., Vol. XXXII., Sect. B., Pt. IV., pp. 171-214, Sept., 1903.



By kind permission of Royal Irish Academy

KEISH CAVE, CO. SLIGO.
(Outside View.)

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agency. In the stratum below that the characteristic animal was the brown bear; but in these caves the jaws and bones of the Arctic lemming were found in some numbers. This was the first discovery of it in Ireland; it was not the Norway lemming, and is not now found nearer than Greenland where this little rat-like animal covered with soft fur, burrows under the snow.

During the next three summers we did thirty-two weeks work in Co. Clare, where we found two groups of caves at Eden Vale that yielded considerably over 50,000 specimens, and also two very interesting caves at New Hall, the adjoining estate. A lengthy report on our discoveries here will be published by the Royal Irish Academy shortly. In these caves the upper bed of earth contained as usual bones of domestic animals in profusion, many human bones, and relics of man's art of very different ages; there were finely chipped scrapers of flint or white chert, delicately pointed objects of bone, teeth that had been cut and bored for implements, including the canine of a large bear, a pin of bronze of an early type, and a bronze bracelet, a bronze strap and buckle adorned with a pattern in silver plating, a plain gold bracelet, an amber bead, and skeans or knife-blades of iron, an iron stiletto; but perhaps the object that gave us the clearest indication of the use of these caves by man was a stone lamp, hollowed out of a sandstone boulder, and blackened round the sides of the cup by the smoke of the wick.

The upper stratum as well as the lower also produced many bones of Irish elk, and a shed antler of a young individual was found which Dr. Scharff considers a most unlikely object to have been brought in by wild beasts, and that probably it was left there by man.

The lower stratum produced many bones of this gigantic deer, as well as of reindeer, bear and lemming, and Dr. Scharff has identified the remains of a wild cat new to Ireland, as well as of the Arctic fox. The true crane is also represented by five bones, and this confirms what Giraldus stated 700 years ago, that cranes were then to be found in Ireland in large flocks. (*d*)

(*d*) Report on Caves in Co. Clare in the hands of R.I.A. for publication.

The most important bone-cave that I have worked in is however in the adjoining County of Cork near Doneraile ; I have spent between five and six months at it, but it would take years to work properly. (c) It consists of a most extensive system of galleries that run parallel to one another for great distances, and where the walls that divide them have broken down large halls are formed. In every part of these cavities an ancient floor of crystalline stalagmite is found. This rests on a deep bed of reddish sand brought into the cave by streams and floods from the mountains. This sand has yielded us an enormous quantity of fossil bones chiefly of reindeer which must have inhabited our country in vast herds ; there were a few bones of Irish elk, but bears' remains were found everywhere, and in every section of the cave we met with bones of the mammoth, in some cases of mammoth calves and in others of adults whose long bones had their ends gnawed off. The cause of this gnawing was accounted for by the finding of jaws and teeth of the hyæna, an animal new to Ireland.

In this sand too we have found innumerable bones and jaws of the lemming, and there is strong reason to expect that when our forty baskets-full of bones shall have been carefully examined other new animals may be discovered.

No traces of man has yet been recognized among the bones of those extinct animals in the Mammoth Cave, as it has been called, but it would be premature to conclude that they may not yet be found there, as they have been in Kent's Cavern and many other caves of the Pleistocene age.

(c) Discovery of Hyæna, Mammoth, &c., in a Cavern in Co. Cork, Proceedings R.I.A., Vol. XXV., Sect. B, No. 1, Nov., 1904.

PLACE NAMES OF THE DECIES.

By REV. P. POWER.



ALF a dozen paragraphs will, for the present, suffice to explain the nature and scope of this series of papers. Later on this provisional foreword will be replaced by a full introduction to the whole subject of our territorial place-names.

The ancient territory of Desi we may, for the purpose before us, regard as roughly co-extensive with the present Diocese of Waterford and Lismore. Native Irish territorial boundaries, it is useful to remember, were somewhat elastic—expanding or contracting according to success or failure of tribal hostings and the chieftain's energy. Previous to the 5th century (A.D.) the Decies do not appear to have extended beyond the present County confines of Waterford. In the latter century however, through favour of Aenghus, King of Munster, the local tribe was enabled to extend its boundary so as to enclose the fertile Magh Feimhin, (a) a region we may regard as approximately coterminous with the modern baronies of Iffa and Offa. The newly acquired territory came to be known as *Northern*—while the older tribe lands were distinguished as *Southern*—Decies.

(a) *maġ feimin*,—hence the modern “Iffa and Offa” (*uib faċa aġur ó faċa*—tribe name of the O'Mearas).

To-day the whole territory scheduled is divided into nine complete Baronies with small portions of three others, scil:—

Condons and Clangibbon (part of),	Co. Cork.
Coshmore and Coshbride,	„ Waterford.
Decies Within Drum,	„ „
Decies Without Drum	„ „
Gaultier (including Waterford City),	„ „
Glenahiery,	„ „
Iffa and Offa East,	„ Tipperary.
Iffa and Offa West,	„ „
Middlethird (part of),	„ „
Middlethird,	„ Waterford.
Slieveardagh (part of),	„ Tipperary.
Upperthird,	„ Waterford.

With these it is proposed, in the present work, to associate that small strip of the Barony of Ida, Co. Kilkenny, comprised within the parish of Kilculliheen and known as portion of “Co. of City of Waterford.”

The order followed throughout, it will be observed, is alphabetical. Baronies are taken as the units of division. Under these come their parishes alphabetically and, under these latter again, their respective townlands in similar order. The *species infima* is the sub-denomination of the townland. These sub-denominations are, in their origin and character, variety itself. Sub-divisions of land (particular farms, &c.) furnish some ; a large proportion come from rocks, streams, ponds, wells, and other natural features, while artificial objects (cairns, roadways, pillar stones, buildings, &c.) have given origin to others. A small number of sub-denominations perpetuate the memory of events more or less remarkable—meetings, murders, fights, lawsuits, &c. I have added in each case the area (minus fractions) of the townland, and, in form of the name, boundaries, &c., I have followed the authority of the six-inch Ordnance Maps.

Townland areas vary immensely—from over three thousand acres to a single acre. Thus Coolagarranroe (Bar. Iffa and Offa West) contains 3,493, and Kilclooney (Bar. Upperthird) 3,218

acres, while the townland of Jolter's Park near Dungarvan measures only an acre. Average area of townlands differs considerably in the various Counties of Ireland. The average for Waterford is 273 acres and for Tipperary, 322. (*b*)

Barony names vary widely in their age; they are of Irish origin, as a rule, and represent ancient native divisions though their present special form is due to the Anglo-Normans. Parish divisions are, of course, entirely—and parish names, largely—ecclesiastical; the former are mostly Anglo-Norman, the latter always Irish. Townland names—though in enormous proportion Irish—vary much in age and origin. Some go back to the dawn of history and earlier; others are of yesterday. Natural features gave origin to the majority, but ownership too (ancient or modern) largely contributed to the naming. The townland denominations are—as might naturally be expected—generally very simple and curtly matter-of-fact, *e.g.*, “Black Hill,” “Great Height,” “Speckled Homestead,” &c. Names of far-fetched etymology are non-existent outside the imagination of pedants and people possessing no knowledge of Irish who sometimes write in archaeological magazines. A strikingly large proportion of the absurd derivations popularly current in the Decies—and probably the same would hold true of other parts of Ireland—is due to clergymen and schoolmasters imbued, even in the twentieth century, with the ideas of Vallancey and his school. The cardinal rule for interpretation of our Irish names is:—hear the name pronounced in Irish by a local Irish speaker. Scarcely anything will compensate for neglect of this precaution. Analogy is useful and even the Anglicised form of the name is often a guide, but neither must be implicitly relied on. Nothing seems plainer, at first glance, than the origin of Ballyduff, the name of a village in the Barony of Upperthird. The casual hearer or reader would interpret it at once—“Black Homestead.” Yet the name has no reference to colour; the Irish speaker's pronunciation of it will show at once that it is—“O'Duff's Homestead.” Similarly

(*b*) Reeves—“Townland Distribution of Ireland,” *Proceedings R.I.A.*, Vol. VIII., p. 490.

Ballyboy (Barony Iffa and Offa West) immediately suggests—"Yellow Homestead" but reference to a local speaker of Irish will demonstrate that it is really "O'Boy's Homestead." The Irish student will notice how frequently the place name appears in an oblique (the dative) case, where he should naturally expect the nominative. This is a so well recognised phenomenon in Irish land names that the oblique form in question has got a special name, *scil* :—the locative.

Practically every one of the many thousand names analysed in the following pages has been procured from a competent local speaker of Irish. In some cases—notably in parts of Tipperary—collection of the Irish forms was very difficult work, but work which had to be done if the record was to be rendered complete. The Field Books of the Ordnance Survey of Ireland have been examined for light on townland names unintelligible to the present writer. He found that the names in the one hundred and thirteen small note books concerned with Waterford County had evidently been collected and examined by O'Donovan himself personally. The Tipperary names are much less satisfactory. It looks as if the great topographer had the Tipperary names supplied to him phonetically by the officer—presumably unacquainted with Irish—who collected them. O'Donovan does not appear to have taken part himself in the actual collection—as in Waterford. In the present work the writer has, wherever they serve to illustrate the modern form, incorporated old forms of the name from Charters, Inquisitions, Maps and especially from the 17th century Acts of Survey and Distribution.

The Irish tribes or families of the Decies were :—O'Phelans and O'Brics who divided between them the Lordship of the territory, O'Breslins, O'Flannagans, O'Foleys, O'Keanes, O'Mearas and O'Neills (Ui Eoghain Finn). Of these the names of O'Breslin and O'Bric are extinct in Waterford, though the latter survives in Kerry.

It only remains to add a few remarks on the ancient Irish land divisions as far as they affect the subject of the following

pages. According to Keating, our chief authority in the matter, the progressive sub-divisions of the *Cóigeadh* or province were :— (a) the *Trichacéd* or “thirty hundred,” roughly corresponding to the modern barony and containing thirty *Bailebiatachs*; (b) the *Bailebiatach* containing twelve *Seisreachs* or plowlands; (c) the *Seisreach* or plowland roughly corresponding with the modern townland and containing 120 acres of native measure. The Irish measurement was inexact; the chain was not used, but a rough approximation made. A *Seisreach* was supposed to be the area a team of six horses could plough in a year; the term survives in a few townland names in Co. Waterford. Other land divisions, the exact area and character of which it is not always easy to determine, are the *Cantred*, the *Quarter*, the *Gniov*, the *Ballybo* and the *Staing*. Each of these, except the first, occurs incorporated in the townland, &c., names under which it will be further noticed.

NOTE. The following abbreviations are used :—

A.—Area.

a.—acres.

A.F.M.—“Annals of the Four Masters.”

A.S.E.—“Acts of Settlement & Explanation,” (17th century)

B.S.D.—“Book of Survey and Distribution.” „

D.S.M.—Down Survey Map, (17th century)

D.S.R.—Down Survey Reference, (17th century)

Inq.—Inquisition.

O.M.—Ordnance Map (six inch).

S.DD.—Sub-Denominations.

Visit.—Visitation Book.

BARONY OF GAULTIER.

GAULTIER (ḡaill-tír—“Dane country” or “Foreigners’ land”) was so called from the occupation of the district by a non-Celtic race. The term ḡaill was, at one period of our history, synonymous with “Dane” or “Norwegian” and at another with

"Englishman." In modern usage the word is largely restricted to the latter sense, while "Lochlannach" is applied to the Dane of history. It is wonderful, by the way, how little the Dane has left his impress on the land names of the Barony he made his own. Gaultier, as a local denomination, dates approximately from the expulsion of the Ostmen of Waterford from the city on the arrival of the English. The first care of the new-comers was to hang Reginald, ruler of Waterford, for having placed iron chains across the river to bar the progress of the invading fleet, and their second—to drive out the Danish inhabitants, one Gerald McGilmore alone excepted. A particular district outside the walls was assigned the dispossessed citizens—whence the "Cantred of the Danes" of later times, and the "Osmanstown of Waterford" built in 1384, according to a plea-roll of Edward II.

Ballygunner Parish.

THE parish takes its name from Ballygunner townland on which the Church (now in ruins) stood. This church, it is evident from Theiner, (c) was originally dedicated to a St. Mochorog, Confessor, whom we may safely regard as its founder. Mochorog, like many of the early church founders of our eastern and south-eastern seaboard, appears to have been a Briton, and son of Branchan, a British prince. At any rate such was the reputed nationality and parentage of the Saint Mochorog, who is honoured at Delgany, Co. Wicklow. (d) This Mochorog of Delgany is stated to have assisted St. Kevin when the latter lay dying. In post-invasion times a change of patrons was somehow effected in our Church, for the survival of the ancient "pattern" on September 8th is proof that at the Reformation period the Blessed Virgin was titular. For description of the ruined church and its graveyard see Journal of R.S.A.I., Vol. I., 5th Series, p. 481. In the Down Survey Map the parish is named Ballygunner Temple and the

(c) "Vet. Monumenta"—Pius II., A.D. 1459.

(d) Journal of the Royal Society of Antiquaries of Ireland—June, 1901; page 186.

church appears to have been in repair at the date of the survey. Amongst the crops grown in the parish in 1846 are mentioned peas, beans, and flax. (e)

TOWNLANDS.

BALLYGUNNER (in three parts:—B. More, B. Castle, and B. Temple), *Ḃaite mic Ṣonair* ("Ḃ. mór," "Ḃ. a Ċairleáin," and "Ḃ. a Teampuil," respectively)—"Town (or Homestead) of Gonar's Son." This is one of our few land names which commemorate Danish occupation. There are on the townland one, now practically demolished, circular lios of large size (Ord. Map) with a stone-lined subterranean chamber and one small, partly ruined cromlech (Ord. Map). Ballygunnertemple is returned in the Down Survey as the property of Lord Powre, and the other two divisions of the townland as belonging to Sir Robert Walsh, Irish Papist. The Cromwellians liked good measure; they reckoned the total area of the three divisions (including seven acres of glebe on Ballygunner Castle) at 649 acres. This, as a matter of fact, was little more than half the real acreage. "James Walshe (father, or grandfather, presumably, of the Sir Robert Walsh of Petty's Survey) of Gonnestown" appears as a juror in an Inquisition of Elizabeth. (f) The castle (modernised) of the Walshes is still in use as the residence of John Power, farmer. Area (in three divisions) 1,212 acres.

Sub-denominations—(a) *Cuppac Ṣorim*—"Blue Bog (or Marsh)," a small sub-division; the name is Anglicised—"Foxy Bog." The terms for "bog" or "marsh" are very numerous in Irish and of extremely frequent occurrence in place names. They are however, by no means, synonyms and their different shades of meaning are well understood. *móin*, for instance, is a turf bog,—*Cuppac*, a swampy patch,—*Tonn*, a quaking bog,—*Ṣpeallac*, a heavy, miry place,—&c., &c.

(b) *Ḃaite na Ṣaoirte*—"Homestead of the Wind," from its exposed position; a well-known sub-division, regarded locally as practically a separate townland.

(e) Ordn. Survey Field Book.

(f) Inquis. IX., Eliz. (1567).

(c) *Cill Bhriceáin*—"Brican's Church"; site (nearly forgotten) of a primitive church on *Báite na Sáoite*. There are no remains, but the exact site has been identified, scil.:—immediately to N.E. of surveyor's mark 163, on Ordnance Sheet (six-inch) No. 18.

(d) *Doitáéán*—Meaning uncertain; probably derivative from *Doit*, lime; a large sub-division formerly well known by this name.

(e) *An Sterbín*—"The Little Mountain," a sub-division of 25 acres.

(f) *Cappraigin Geat*—"Little White Rock," on B. Castle.

BALLYMACLODE, *Báite mhic Ueódo*—"McLeod's Homestead." On the townland is a comparatively late (16th or 17th century) castle in ruins. This was probably the homestead of the settler from whom the place derives its name. Ballymaclode, like Ballygunner Temple, was in the possession of Lord Power at the date of the Cromwellian confiscation. Area, 374 acres.

"Bally McClode" ("Acts of Settlement and Explanation"); "Ballemaclode" (Inquisition, *temp.* Eliz.)

S.D. Glennacruther (Ord. Map), *Síteann a Ćprotaipe*—"The Harper's Glen." Of the ancient master of Irish melody no history or tradition whatever survives.

CALLAGHAN, *Cealláéán*—Meaning doubtful; apparently "Little Place Belonging to a Church"; or perhaps (and less probably) the name is an Irish diminutive of the old English word *callow*—therefore "Little Wet Place." "Callow" is still commonly used in the Queen's County to denote wettish land which is often submerged in winter and grows long coarse grass in summer. The present townland contains a large area of bog and was mainly noted a century ago for its output of peat, hence the epithet—(*Cealláéán*) "*na luaithe buíró*." O'Donovan states (g) that the place name here is the personal name Callaghan. Elsewhere (h) he notes that in Co. Roscommon the word *callaó* designates a meadow, strath, or holm by the margin of a river; the first syllable, however, in the present instance,

(g) Ordnance Survey Field Books (Co. Waterford), Mountjoy Barracks.

(h) Annals of the Four Masters, Vol. III., p. 214, note.

is pronounced slender—*i.e.*, *cestu*. *Callahane* was in the possession of John Lee, Irish Papist, previous to Cromwell's confiscation, and the Patent and Close Rolls of Chancery enable us to trace portion of its previous history. (i) The authority quoted recites the following alienations of the lands previous to that date. (1) James Power of Callaghane to Patrick Coppinger and Richard Meaghe (Meade). (2) Said Coppinger and Meaghe and William, son of afore-mentioned James Power, to William Dobbyn, his heirs, &c. (3) Said William Dobbyn and William Power to John (son of James) Sherlock and William Walsh. Area, 447 acres.

"Callahane" (Down Survey).

KNOCKBOY, *Cnoc Dúróe*, "Yellow Hill," from the colour of the blossoming furze. The furze has disappeared long since, and well tilled fields occupy its place. Area, 228 acres.

S.D. Tobernackockaun (Ord. Map), *Tobair a Ćnocáin*, "Well of the Little Hill," near N.E. extremity of the townland.

Ballynakill Parish.

THE ancient church of the parish stood about 60 yards to the S.W. of the present Ballinakill House. Some insignificant remains of the church are visible in the stable yard of the house in question, and part of the ancient cemetery, in which a few families retain rights of burial, is surrounded by an enclosing wall. A considerable portion of the church buildings survived till about a hundred years since.

TOWNLANDS.

BALLYNAKILL, *Baile na Cille*—"Homestead of the Church." Area, 358 acres.

"Ballem^eKill" (Visitation Book, T.C.D., E. 3. 14., *temp.* Eliz.)

S.D.D. (a) "Weaver's Lane"—abutting on Waterford—Dunmore road at W. end of Power's Nursery; the name is now almost forgotten.

(i) Membrane 28th. 4, Chas. I. (1628).

(b) "Ceáḱpaḱaḱo an ḡḡuḡḡḡḡḡ"—"Mill Quarter," extending to some twenty or thirty acres.

(c) An Ṭuḡḡḡḡḡ—"The Little Bawn," a field close to the river.

Ṭuḡḡḡ and its diminutive, as in present case, are of very frequent occurrence in place names throughout Waterford. They occur most frequently in mountain districts. Dictionaries render the word by "bleach green," but this explanation is evidently incorrect, or rather, insufficient. The existence of bleach greens in mountains where nobody lives, or ever did live, cannot be admitted. Unfortunately for us, the word has fallen out of use in Waterford otherwise than as a component of place names. O'Donovan in at least one instance (*j*) explains it "a green grassy patch on a mountain side" such as presence of a spring would produce, and this or some such meaning the word must have in many instances. In the adjoining County of Cork, as well as in other Munster counties, the word Ṭuḡḡḡ is in frequent use to denote a night field or "bawn" for cattle.

(d) "The Red Ladder," a rock by the river side from which an iron ladder formerly led down to the water.

FARRANSHONEEN, ḡeapḡḡḡḡ Seoinín — "Little John's (or Jennings') Land." Area, 174 acres.

GRANTSTOWN, ḡaite an ḡḡḡḡḡḡḡ—"Grant's Homestead." The Grants were an old Waterford merchant family, long since extinct, whose tomb (17th century) may still be seen in the French Church. When the article is used before a proper name the latter is taken adjectively; in the present instance therefore the sense is—Homestead belonging to member of the tribe, or family, of Grant. Area, 276 acres.

S.D.D. (a) ḡān Ṭḡḡḡḡ—"Drawdy's Field"; a sub-division of some fifteen acres. The personal name from which this sub-division is called is now extinct in Waterford.

(b) ḡān a' ḡapcaip, "Barker's Field." The Barkers were a well known Waterford family of Cromwellian origin. Their

(j) Field Books O.S.

name is likewise perpetuated in Barker Street, Waterford, which occupies place of the gardens of an early 17th century Alderman Samuel Barker.

LITTLE ISLAND, *An Ů-Oileán beag*, "The Small Island." The island occupies the middle of the river a couple of miles below the City of Waterford, and is identical, according to Rev. Dr. Kelly, (*k*) with Inisdómhle of the martyrologists where St. Bairrfhinn, son of Aedh, Prince of Dublin, founded and governed a religious house. It may, however, be laid down as practically certain that the learned hagiologist is incorrect in his identification. No trace or tradition of church, monastery or burial ground has been brought to light by a most careful examination of the island. Had a religious establishment of the kind attributed ever existed there tradition of it could not have entirely died out. Moreover the "Martyrology of Donegal" expressly place Inisdómhle in Hy-Cinnsealaigh (Co. Wexford). The adjective was added to distinguish our island from the "Great Island" lower down the river. Geographically the "Little Island" would seem to belong to Ossory rather than to the Decies, as the channel separating it from the northern mainland was formerly fordable. The ford exists no longer, for the channel has been deeply dredged. On the island is an ancient castle which has been metamorphosed into a beautiful modern residence. Area, 287 acres.

S.DD. (*a*) "The Ford," the river channel between the island and Co. Kilkenny.

(*b*) "King's Channel," the deep water channel separating the island from the Co. Waterford mainland.

(*c*) "Piper's Rock," in river on north side of the island.

(*d*) "Golden Rock," in river on south side of the island. "Golden" is here most likely a corrupt Anglicisation of *ḡuata*, a shoulder.

KILCOHAN, *Cill Cuacháin*,—"Cuachan's Church." With much difficulty the site of the ancient church was discovered, at the west

(*k*) "Calendar of Irish Saints," p. 94.

side of the old Tramore road, close to the bridge on the southern boundary of the townland. Cuachan is the diminutive (or rather the endearment form) of Cuach, a virgin, whose feast falls on Jan. 8th. She is the patroness of Kilcock, Co. Kildare. Area, 228 acres.

S.D. "Yellow Ford Bridge" (Ord. Map)—*Cañairín Buiré*—"Little Yellow Ford." There were several words for a ford. The most common are *cañar* and *áé*. *Cañairín*—perhaps from the English, *causeway*—seems to have implied some sort of raised path across the stream, while *áé* was a more generic term. The ford was generally furnished with stepping-stones often of very large size.

WILLIAMSTOWN, *Baile William*—"William's Homestead." Area, 549 acres.

S.DD.—*Capraig a' Buiréit*—"Bottle Rock"—(perhaps from its shape); a rock outcrop now largely quarried away for road metal.

(b) *potu na Bpíce*—"Brick Hollow"; a few small fields in which, judging from the name, bricks were once made; no memory however, or even tradition, of the industry survives.

(c) "Bottomy"—the (presumably) modern name applied contemptuously to a few worthless fields, cultivation of which was sarcastically equated with penal servitude in "Botany" Bay.

(d) "Deer Park," two fields to which the name is occasionally applied.

(e) *Cuppaé na g-Capall*, "Wet Place (marsh) of the Horses."

Corbally Parish.

THIS parish contains only two townlands (one of them in two parts). Indeed it is only in a modified sense that it can be considered a parish at all—in the sense, namely, that it furnished name and revenue to a prebend, or canonry, in the Chapter of Waterford. The parish has no proper church, and was doubtless of comparatively late formation.

TOWNLANDS.

CORBALLY, *Corr Balle*—"Pointed (Peaked) Homestead." The townland is sub-divided into two nearly equal parts—Corbally more and Corbally beg. Total area, 508 acres.

S.D.D. (a) *Ḡarrarōe Δ Ćamāin*—"Garden of the Hurly," from its shape.

(b) *Ḡān Δ τ-Ḡrāirōe*—"Field of the Street." "Street" is used in the sense of "village." The name is of frequent occurrence in places where, as in the present instance, there is now not a house, or sign of one, remaining. Hundreds of these "streets" disappeared in black '47 and subsequent years.

(c) Carrickadun (Ord. Map), *Ḡarradīs Δ Ḡūin*—"Rock of the Dun." *Dun* is primarily a *fort*, but in the present instance, as in scores of similar cases in Co. Waterford, the word is applied, in a secondary sense, to rounded dome-like hills of no great elevation, such as would be chosen by a primitive people for fortification or residence.

(d) *Seana Ḡmilleann*—"Old Mill," at western extremity of the townland.

(e) *Ḡleann Ḡionāin*—Apparently, "Kid's Glen," on boundary between Corbally-more and Corbally-beg.

(f) *Ḡleann Δ Ḡodadīg*—"Dodd's Glen," forming boundary between this townland and Kilmacleague East.

(g) *Δn Ḡpīrō (Ḡpīorāō)*—"The Spirit"; a field frequented by a ghost and regarded with popular and appropriate dread.

COOLUM, *Cūllum*, probably for *Cuan-'Uiam*—"William's Haven"; see S.D. (a) below. In composition *nt* becomes *tt*. The greater portion of this townland is in Rathmoylan parish. Area of the Corbally portion, 155 acres.

"Cooleham āls Coolum" (A.S. & E.)

S.D.D. (a) Cloonliamgowl (Ord. Map), *Cuan 'Uiam Ḡattōa*—"Harbour of William the Foreigner." The foreigner, according to local tradition, is William of Orange, some of whose followers are represented as having landed here! Near low water mark are some foundations of what would appear to have been a stone built

pier. The headland enclosing the little haven on the east is defended on the land side by a double earthen wall, of pre-historic character, thrown across its neck. The entrenchment seems to have been strengthened in its interior by stone, a large quantity of which a neighbouring farmer extracted from it. Portions of the ruinous wall still rise to the height of about eighteen feet. Between the wall and the sea lies half an acre of level saxifrage covered sward, the former encampment of an ancient colony. Formerly no doubt the space enclosed was much larger ; the encroachment of the ocean along this coast is very marked and the yearly tribute of the cliffs to the Atlantic very considerable. The fortified headland is known as "Oiteán 'Uiam ḡallua."

(b) *Uiam Ċarāin*—"Cave of the Pathway."

(c) "Palm Oil Hole," so called from wreck here of a ship laden with the commodity named.

(d) "Flour Hole," where a flour laden vessel met her doom.

(e) Benlea Head (Ord. Map), *Deann Uač*—"Grey Headland."

Crooke Parish.

THE church was monastic and pertained to the adjoining Preceptory of Knights Templers. Of the latter only an insignificant portion of a strong castle survives. Beside this is a well sacred to St. John Baptist, to whom the church also appears to have been dedicated. The church ruin had in its east gable a triple-light window of early English character, so that in all probability the building dates from the earliest post-invasion period. For a fuller account of the church, &c., see Journal of the R.S.A.I., Vol. I., Series V.

TOWNLANDS.

BALLYDAVID, *Uaite Ūāibīrō*—"David's Homestead." Area, 227 acres.

S.D. *Lisaniska* (O.M.), *Uor an Uirge*—"Water Lios "

CARRICKSAGGART, *Carraig Saḡairt*—"Priest's Rock." Area, 234 acres.

S.D.D. (a) *Carraig Fiaḡaig*—"Hunting Rock."

(b) *Carraig Sháa*—"Smith's Rock."

(c) *Dearna Cróine*—"Gap of the Dun Coloured Place"; meeting place of four townlands.

COOLETEGAN, *Cúl Tairtín*—"Little Tiege's (or Tagan's) Corner." A subterranean passage was discovered here some sixty years since, but was subsequently closed. Area, 118 acres.

"Cooletegin aís Cooletegan alias Cooltegin" (A.S.E.)

CROOKE, *An Cruac* (*Cruaóac*)—"Hard Land." The name is certainly not *Cruac*. Area, 425 acres.

S.D.D. (a) *Glebe* (O.M.)

(b) *Passage Hill*.

(c) *Carrickcannuigh*, *Carraig Ceannuighe*—"Rock of the Purchase."

(d) *Spy Hill* (O.M.), *Carraig a Raóaire*—"Rock of the View."

(e) *Uóchairín a Tírá*—"Little Road of (to) the Strand."

DROMINA, *Orrom Eiríne*—"Ivy Ridge." Area, 373 acres.

"Druminagh" (D.S. Map); "Dromenagh" (S.S.E.)

S.D.D. (a) *Carraig Bhráig*—"Barry's Rock," forming northern terminus of Woodstown Strand.

(b) "The Pollock Rock," to east of last and below high water mark.

(c) *Ráe a Leáct*—"Rath of the Grave Monument (Stone Pile)." This is nowadays more commonly known as the "Giant's Grave."

(d) *Móinéar na g-Ceann*—"Meadow of the Heads," close to the last. The name is applied to two fields in which were found, over a century since, a number of human skulls, broken swords, &c.

KNOCKPARSON, *Cnoc Pearraí*—"Parson's (personal name) Hill." Area, 88 acres.

NEWTOWN, *Baile Nua*. Idem. Area, 272 acres.

"Newtowne"—(A.S.E.)

S.D.D. (a) "New Geneva" (O.M.), a space of about twelve acres enclosed by a high stone wall with flanking towers at the angles. This was originally the site of a colony of Genevese,

founded about 1785. The Irish Parliament voted £10,000 in aid of the settlement. In consequence, however, of the demand by the colonists of certain privileges which it was not thought proper to concede the settlement was abandoned. Next year the Government commenced the erection of the barracks, of which some remains survive. These afforded accommodation for 1,500 men, and were occupied by militia and troops of the line. "Geneva Barracks" acquired notoriety in connection with the Rebellion a few years later; they were used as a prison, whence transfer was made to a guardship at Passage. Many are the stories still current, or current a quarter of a century since, amongst the country people, of the dark deeds done within these frowning walls. "New Geneva" came to an inglorious end in 1824, when it was purchased by the Marquis of Waterford, who sold the buildings to a Mr. Galway (merchant) of Dungarvan, by whom the barracks were dismantled and much of the material carried by water to Dungarvan.

(b) "The Review Ground," a space of nineteen acres (Irish).

RAHEEN, Ráthín—"Little Rath." Area, 200 acres.

"Rahine"—(A.S.E.)

S.D.D. (a) Seana Spáir—"Old Village."

(b) mača na m-úó—"Milking Place of the Cows."

Faithlegg Parish.

IN the Down Survey map (k) this is represented by a single townland which gives name to the parish. The two additional townlands therefore must have been formed out of the first within the past 250 years. It is remarkable that in the whole parish there is not a single native Irish speaker—a fact very regrettable from the point of view of a student of place names. The ruins of the ancient church are in an excellent state of preservation; they consist of nave and chancel connected by a pointed chancel arch of wrought red sandstone. The west doorway, also of red sandstone, and in harmony (architecturally) with the

(k) Record Office, Dublin.

chancel arch is somewhat elaborately moulded. Within the nave is a rather remarkable holy water stoup or baptismal font which has been deemed worthy of notice and illustration by Brash. (*l*) For further notice of this church see Journal R.S.A.I., Vol. I., Series 5, p. 481.

TOWNLANDS.

CHEEKPOINT, *Pointe na Síogha*—"Point of the Streak." Thanks to the ignorance of guide book compilers the name is popularly supposed to imply fairy occupation or connection (*Síge*—a fairy). *Síogha* however (not *Síge*) is the word entering into composition, and the origin of the name seems clear enough, scil.:—from a rock, *Carrraig na Síogha*—out in the river near low water mark. A strong and rapid current sweeps over the jagged sides and summit of the rock, and the consequence is a long trail, or streak, of foam down stream with the ebbing tide and up the river with the flow. Area, 199 acres.

S.D.D. (*a*) *Carrraig na Síogha*—"Rock of the Streak," as above.

(*b*) "The Russian Side," portion of Cheekpoint so called because, according to tradition, a Russian family or small colony once established itself there.

COOLBUNNIA, *Cúl Búinne*—"Ridge Back (or Corner) of the Stream." Close to the ruins of Faithlegg Church in this townland is a moat with the ruined castle of the Aylwards within its bally. The castle stood a short siege in 1649, when it was defended by its owner against a Cromwellian division. The Protector, who, it appears, had known Aylward previously in England, offered what he was pleased to call favourable terms. Acceptance was however incompatible with the religious tenets of the besieged. Under the circumstances the garrison refused to capitulate, and the proprietor with his faithful retainers died, (*m*) like Horatius, facing fearful odds for his faith and his ancestral acres.

FAITHLEGG, *Féiríonn*. The name, which possibly is not Irish, has long been a puzzle, which we can only hope future

(*l*) "Ecclesiastical Architecture of Ireland."

(*m*) "Cromwell in Ireland," Rev. D. Murphy, S.J.

investigation may solve. Unfortunately the oldest forms of the name afford no help towards a solution. An Inquisition, *temp.* Elizabeth, renders the name,—Faithlegg *al̃s* faithlack; the Acts of Settlement and Explanation, which make it—Fathlegg *al̃s* Faithlegg, are equally powerless to help. If conjecture be admissible for once, I would suggest *féiteann*, gen. *féitinn*, “Woodbine” (*n*) as the term. This would suppose the name to be in the genetive, a phenomenon easily explicable from the present local name of Faithlegg Hill, scil.:—*Mumeán féitinn*. The modern Irish for *woodbine* is *féactlóg*, a term which would explain the old form of the name—“Fathlock.” It is well to recollect that old Anglicised forms of Irish names not only represent the sound but very often form a picture of the name as it appeared in Irish spelling. Area, 353 acres.

“Faithbeg” (D.S.M.)

S.D.D. (*a*) “Knockrotton”—*Cnoc a Ruppá*. Meaning unknown; perhaps *Ruppá* for *Ropápe*, a robber. This was a demesne of 21 acres in which stood the country residence of John Roberts, the architect, great grandfather of Lord Roberts, and builder of the Catholic and Protestant Cathedrals of Waterford.

(*b*) “Bolton’s Rock,” on the river bank.

(*c*) *Ṭobair Sionais*—“Well of the Fox,” though it is possible the latter member of the name is personal. This well, which is nearly opposite the church and on the west side of the road, had the reputation of sanctity. “Rounds” or “stations” were made here, but have been discontinued for over half a century.

(*d*) *Ṭobair a Ćait*—“The Cat’s Well.” The cat figures frequently in place names in Waterford. How his feline highness come to be associated with a well it is not easy to conjecture.

(*e*) “St. Lawrence’s Well.” O’Donovan found this well on north-east side of the townland. (*o*)

(*f*) *Mumeán féitinn*—“Faithlegg Shrubbery.” This is the well-known Faithlegg Hill, the most prominent physical feature of

(*n*) Hogan “Gaelic Plant Names,” p. 122.

(*o*) Field Books (Waterford), Ordnance Office.

the Barony. From its summit a view of singular historic interest and of entrancing beauty is afforded.

KILCULLEN, *Cill Cuilleinn*—most probably “Cullen’s Church,” though the name is locally pronounced as if it meant “Church of [the] Holly.” There is a St. Cuilleann honoured on April 22nd in the Irish martyrologies, and a St. Cuilleann on Nov. 5th. (*p*) The early church site may be seen—an untilled and bramble-overgrown patch—in a field by the roadside a few perches north-east of Delahunty’s avenue gate. The old mail road to Cheekpoint ran close by the west side of the *cill*, whence it was diverted to its present course.

Kilbarry Parish.

THE name of the parish is ecclesiastical in its origin, incorporating the ancient church founder’s name (*Uappa*). The church, to which there are some references in municipal documents and monastic charters, passed early into the hands of the Knights Templars, who erected a preceptory of their order beside it. Though close to the Danish stronghold the original formation of the church was Celtic, as the name, retained through all the ages, indicates. Only insignificant remains of the church survive, and the cemetery had, a few years since, become so crowded that the Sanitary Authority was obliged to close it to further burials.

TOWNLANDS.

BALLINAMONA, *Uate na Móna*—“Homestead of the (turf Bog).” There is little trace of turf now, and the bog (on the east side of the townland) which gave the place its name, has been drained long since. Area, 348 acres.

S.D. *Cappaigín na U-Éisc*—“Little Rock of the Ravens.” This is a sub-division, and a name, almost as well known as the townland and the townland name themselves.

BALLINDUD, *Uate an Doonag*—“Dodd’s Homestead. (*q*) Area, 400 acres.

(*p*) “Martyrology of Donegal” at dates specified.

(*q*) Comp. Gleannadodaigh, under Corbally, above.

S.DD. (a) "Sheep's Bridge" (Ord. Map). Modern though this name looks it can boast of very respectable antiquity; it occurs (in the form "Shepyn Bridge") in a lease dated Oct. 1495, from John Devereux, Benedictine Prior of St. John's, Waterford (to which house "Shepyn Bridge" belonged), to Thomas Shallway, of the City of Waterford. Three hundred years earlier our bridge was ancient enough to be known as "The Old Bridge." (r) The *Crompan* stream flowing down from Tourgar is still generally resorted to, especially at Sheep's Bridge, for sheep washing.

(b) "Cromlech"; a fine specimen, though somewhat ruined owing to failure of one of its supports and consequent tilting of the table stone.

(c) CILLÍN—"Little Burial Ground." The word *cill* from the Latin *cella* was originally used to designate a primitive church. When the church disappeared the word came to signify the graveyard, and in this latter sense *cill* is generally used now. To add to the confusion *cill*, and still more *cillín*, is applied to pagan as well as Christian places of sepulture. The *cill*, or *cillín*, site (early Christian) at Ballindud is close by the roadside, a few perches south-west of the main entrance lodge to Ballinamona Park; it is not marked by monument or remains of any kind, and some difficulty was experienced in locating it accurately.

BALLBEG, *Ḃaite Ḃoēt*—"Poor Town." The real name was changed, half a century or more since, to *Ḃaite Ḃeas* ("Small Town") for reasons other than euphonic. Area, 267 acres.

BALLYHOO, *Ḃaite hūg*—"Hugh's Homestead." Area, 300 acres.

BALLYNANEASHAGH, *Ḃaite na n-Δepeac*—Meaning unknown. Dr. O'Donovan however writes it *Ḃaite na n-Ḃéipeac*—"Town of the Decies Family"—and suggests, in explanation, that a family of the Decies race may have lived here, amongst strangers, in the Danish or Norman period. (s) Area, 333 acres.

(r) Charter of St. John's Priory, Waterford—see *Journal*, Waterford and S.E. Ireland Archæological Society, Vol. II pp. 83, &c.

(s) Field Books, as above, Ordnance Office, Dublin.

CARRIGANARD, *Carraig an Áirí*—"Rock of the Height." This townland was formerly part of Ballybeg (Ballybocht). Area, 163 acres.

S.D. *Seana Sráid*—"Old Street"; the site of a former village.

CARRIGROE, *Carraig Ceoṁaḁ*—"Misty Rock." O'Donovan appears to be responsible for fixing, if not for inventing, the name *Carraig Ruḁ* ("Red Rock"). It is not easy to understand how the error originated. Perhaps—but this is almost incredible—the great topographer mistook the adjective. The latter is certainly *ceoṁaḁ*, not *ruḁ*. We have here an instance of affected and irregular Anglicisation due largely, perhaps, to inability to pronounce the gutturals of the qualifying word. Area, 93 acres.

S.D. *Sráidín*—"Little Street"; site of a village.

COOLGOWER, *Cúl Ḡadair*—"Goats' Ridge-back (or corner)." It was into the Goolgower bog-hole, or pond, that the head of Crotty, the outlaw, was finally cast some time subsequent to his execution in Waterford (1742). Area, 93 acres.

KILBARRY, *Cill Bḁrra*—"Barry's (or Bearach's) Church"; so called, no doubt, from the founder. Area, 456 acres, of which nearly a third is marsh.

S.D.D. (a) *Seana Mḁḁa*—"Old Milking Place"; a field. (b) *Bán a' hAṛṛte*—"Field of the Cooper's Adze"; the name of yet another field. The word *arṛte* occurs at least three times in place names in the county. Its special force can only be conjectured.

(c) *Baite a Sṛṛpe*—"Homestead of the Neighing (of horses)." It indicates site of a farmstead where stud horses were at one time kept.

LACKEN, *Leacain* (Locative case)—"Glen Side." *Leaca* is primarily—a cheek, whence the secondary meaning—a hill or glen side. The word occurs with great frequency in place names—nearly always however in composition. From an Inquisition quoted below it appears that sixteen messuages in the townland belonged to the Priory of St. John at Waterford. Area, 147 acres.

“ Lackyn ” (Inquis. *lemp.*, Chas. I.); “ Le Leccan ” (Inq. at Passage June 12th, 1536).

S.D. *Carraigín a hÓrna*—“ Little Rock (by extension ‘ Little Rocky Place ’) of the Barley.”

Kilcaragh Parish.

THIS parish consisted originally of only a single townland. Later, a sub-division of the latter became an independent townland under the name of Bishopscourt. The parish was a prebend or canonry in the Diocese of Waterford and formed portion of the endowment of the Deanery.

TOWNLANDS.

BISHOP’S COURT, *Cúirt an Earraigh*. Idem. This townland, originally part of Kilcaragh, existed as a separate denomination as early at least as the middle of the 17th. century. It derived its name from a castle (every vestige of which has disappeared)—the summer, or country, residence of the Bishops of Waterford. The castle farm continued in the personal occupation of the Protestant Bishop till the Disestablishment, a few years ago. Area, 318 acres.

KILCARAGH, *Cill Cačarač*—“ Church with Stone Rampart.” The early Irish ecclesiastical establishment was surrounded by a circular fence of earth or stone, and most of our early church enclosures—those at least on which later churches have not been erected—still preserve this circular form. Cahirs are comparatively rare in Waterford. In fact only a specimen or two survive, but the occurrence of the word in place names proves that stone forts were formerly far from rare. The comparative scarcity of stone and corresponding abundance of earth accounts for the enormous preponderance of earthen forts in this county. In the present instance all traces of church and cahir has disappeared, but a few old people still remember portion of the church ruin. It is probable there was no graveyard; this is deduced (1) from the absence of all tradition of its existence, (2) the diminutive size of the parish, which can never have had more than a few dozen people, and (3) the rocky nature of the church site and surroundings,

in which it would have been practically impossible to dig graves. Absence of a cemetery accounts for the complete disappearance of the church ruin. O'Donovan, it is interesting to note, gives two derivations of the place name. In the Ordnance Survey correspondence (*l*) he makes it—"St. Carthage's Church," while in the Field Books of the Survey (*u*)—as the result, doubtless, of more mature consideration—he renders it "Church of the Stone Fort" Area, 333 acres.

"Killcaragh" (D.S. Reference).

S. DD. (*a*) "Cnoc an Acharaim." Meaning unknown; perhaps—"Hill of the Contention" (Acharaim). This is the well-known name of a remarkable elevation which, strangely enough, there is no local tradition or legend to explain.

(*b*) Cnoc an Iubair—"Hill of the Yew Tree." The qualifying word may however be óir (Íóghair) which, it is remarkable, occurs frequently in place names after the noun cnoc.

(*c*) Bán a Bataráin—"Field of the Pattern." It is hardly necessary to explain that "an Bataráin" was a public celebration of the patronal feast of the church. At first purely devotional, the celebration—owing mainly to the operation of the Penal Laws—became largely festive. Consequent on the confiscation and ruin of the Church buildings, &c., the people were driven from the accustomed places of assemblage. Gradually the religious element in the celebration diminished, and too often the "pattern" degenerated into a scene of riot and drunkenness. This led in scores of instances to the suppression of the meeting by the clergy and, in comparatively few instances, to its reformation.

Kilcop Parish.

THOUGH the site of an early church on its single townland, as well as its name, indicate the ancient ecclesiastical note of the place, the present parish division seems to be comparatively modern. It appears as part of Crooke in the Down Survey, and is not men-

(*l*) Library, Royal Irish Academy.

(*u*) Ordnance Office, Mountjoy Barracks.

tioned in the Visitation Book of Elizabeth. Not a vestige of the ancient church survives, and the first Ordnance Surveyors failed to find even its site. One must conclude they did not search far. St. Coppa, virgin (daughter of Bardan) is commemorated on January 18th in the Irish martyrologies.

TOWNLAND,

KILCOP, *Cill Cōpa*—"Coppa's Church." Area, 387 acres.

"Killcopp" (Inq. Jac. I.). "Kyllkippe" (Inq. Eliz.)

S.D.D. (a) *Át na Múice*—"Ford of the Pig";—probably from some legendary pig, as suggested by use of the singular.

(b) *Cnocán na n-Ġaḃar*—"Little Hill of the Goats."

(c) *Tobar na Ġroma*—"Well of the Ridge."

(d) *Uán a Teampall*—"Field of the Church," in which are traceable the exact site of the early church with the line of its circular fence.

Killea Parish.

THIS parish takes its name from Aodh, a disciple of St. Declan, who established a cell here in the latter's lifetime, and whom St. Declan called to minister to him when he found death approaching. (v) The English rededicated the church under the invocation of the Holy Cross (Sept. 14th.) All traces of the original church have disappeared, and of the 14th century church which succeeded only portion of the tower and south wall survive. (w)

TOWNLANDS.

AUSKURRA, *Át Scurrair*—"Scuire's (or Scurry's) Ford." Area (in two divisions), 48 acres.

BALLYMABIN, *Uaile Mabin*—"Mabin's Homestead." Area, 291 acres.

"Ballymabbinn" (Inq. Car. I.); "Ballyvabeene" (Down Survey Reference).

(v) "Vita S. Declani" in Bollandists, July 14th.

(w) See Journal R. S. Antiquaries, Vol. I., 5th Series, pp. 476, &c.

S.D. *Το βάρη να Βαρόβε*—"The Bibe's Well." The "Bibe" is a supernatural being of *Beansidhe* character to whom we shall find numerous references as we proceed.

COXTOWN, *Κοιτταδέ*—"Woody Place," according to O'Donovan. This derivation is not above suspicion. The name is locally understood to be *κοιταδέ*, a cock,—hence the Anglicised form, to account for which a curious story is told. (x) Area (in two divisions, scil—East and West), 417 acres.

S.DD. (along cliff line from east to west). (a) *Λαμή Ράττα*—"Cave of the Rath."

(b) "Aby's Folly." This is a path down the cliff perpetuating the name, &c., of its maker, a man named Abel. Judging by the name the utility of Abel's work was not generally recognised.

(c) *Λαμή να Σζατοάν*—"Cave of the Herrings."

(d) *Πορτ Σπουτάιν*—"Haven of the Little Stream." *Πορτ* is very generally used in Waterford to designate an embankment by a river to prevent inundation. Along the coast however, as in the present instance, it is a haven.

(e) "Red Head" (O.M.); so called from the decided hue of the old red sandstone. This is almost certainly the "Ruddybank" of the invaders and of early charters.

(f) *Λαμή α Ξατβλίν*—"Cave of the Little Estuary."

(g) *Πυρ να η-Λαμή*—"Lip of the Cave."

(h) "Bishop's Cove"; the name is modern—probably from some man named Bishop who was drowned here. There is also "Bishop's Cave," a great pit of the puffing-hole class, some forty perches inland from the cliff's edge. Bishop's Cave is now protected by a wall, but before the erection of this fence more than one life had been lost there.

(i) *Οοναροντία* (O.M.), *Λαμή να Ρόν*—"Cave of the Seals."

(j) *Ποττ α Όορμυρ*—"Hole (or Pool) of the Door." The word *door*, in such contexts, occurs occasionally in cliff names; its exact force in this connection it is difficult to determine.

(x) See *Gaelic Journal*, Vol. II., p. 370.

CREADAN, CEANN CRIAΘÁIN ;—Meaning uncertain. CEANN is of course a headland, and the qualifying word may be a personal name. Creadan Head is the place so often referred to in charters, annals, &c., as the most easterly point of Waterford. Area, 497 acres.

“Credane” (A. S. & E.). “Arkredan” (Inquisitionum Repertorium Waterford, temp. Henry VIII., pp. 60-62, Record Office, Dublin). “Ceann Crete” (“Wars of Gaedhil and Gaill”).

S.D.D. (a) CLAIR RUARÓIR—“Rory’s Trench”; an indentation caused partly by a landslip on the cliff edge near the central part of the townland.

(b) Ardnamoult (O.M.), ΔΡΟ ΝΑ ΜΟΥΤ—“High Place of the Wethers”; a headland less prominent than that from which the townland is called.

(c) ΤΟΒΑΡ ΡΟCÁΙΡΕ—“Ulcer Well”; a small spring at north-east extremity of the townland.

(d) “Forty Steps,” an artificial stairway on the cliff, at the extreme end of “the Head,” affording access to the sea as well as to a dark sea-cave, which is unnamed.

(e) “The Packs,” a rock projection, so marked on the Harbour Chart near the north-east point of the Head.

DUNMORE, ΟΥΝ ΜΟΡ—“Great Fort”; so called from an earthen entrenchment, still in part surviving, which crowned and defended the promontory known as the “Black Knob,” on which now stands the Coast Guard Signalling Station. The earthwork here is of the headland isolating class so frequent along the Waterford coast, and consisting of a line, or lines, of embankment thrown across the neck of the promontory. In the present instance only portion of a single embankment remains. Under the head of Dunmore is to be included Nymph Hall, a portion of Dunmore cut off to form a separate townland with the foregoing fancy name. Area (with Nymph Hall), 457 acres.

S.D.D. (1) Inland—(a) Parkmoe (O.M.), ΠÁΙΡΕ ΝΑ Μ-ΒΟ—“Field of the Cows,” the present public park of Dunmore.

(b) Parkanearla (O.M.), ΠÁΙΡΕ ΑΝ ΙÁΡΤΑ—“The Earl’s Field.”

(c) *Ḥleann maphēa an laoiḡ*—"Glen of the Slaughter of the Calf," in reference to some legend or event now forgotten.

(2) Along cliff line from north to south and east to west—

(a) *Ḥall a Ċipin*—"Cliff of the Broken Piece of Stick."

(b) Laweesh (O.M.), *Ḥimīr*; meaning unknown.

(c) Cathedral Rocks (O.M.)

(d) *Ḥoll Ōub*—"Black Hole"; this is a chasm on the cliff edge.

(e) Counsellor's Strand (O.M.)

(f) Dunmore Strand (O.M.)

(g) Carriglea (O.M.); this is locally—"Goosey's Rock."

(h) Ladies' Cove (O.M.)

(i) Poulmaleenta (O.M.); does not seem to be known locally.

(j) Badger's Cove (O.M.)

(k) Stony Cove (O.M.)

(l) Shanoon (O.M.), *Seanuam*—"Old Cave."

(m) Black Knob (O.M.)

(n) *Ḥam na ḡ-Colum*—"Pigeons' Cave."

(o) Oonagh (O.M.), *Ḥam an Eic*—"The Horse's Cave."

Fornaght, *Ḥornlēa*—"Completely Bare (Hill)." This word occurs in place names a few times only. Area, 384 acres.

"Fornaghty" (Down Survey Reference).

S.D.D. (a) *Ḥobar a Ḥate th Ċaom*—"Well of O'Keefe's Homestead"; reputed locally to possess curative properties.

(b) *Ḥobar na Ḥriānōḡe*—"Well of the Sunny Place."

(c) *An Ḥriānōḡ*—"The Sunny Place."

(d) *Ḥleann Ōiorām*—"Glen of the Dropping."

Graigariddy, *Ḥrāḡ a Ruḡe*—"Village of the Scum." There is a large pond or water hole on which an impregnation of iron in the soil deposits a reddish scum. Area, 134 acres.

S.D. "Cudds"; a field, or couple of fields, comprising a few acres. Origin of the name is unknown.

Killawlan, *Cill Aclām*—"Awlan's Church." The present is one of the few instances in which neither detailed physical examination of the locality nor careful search for tradition was successful in bringing site of the early church to light. (y)

(y) "Achlena vocatur mater SS. Fintane, Columbi, et Lugadii," Colgan, "Acta Sanctorum" note, p. 544.

S.D. *Ác an Aipunn*—"Ford of the Mass," because road to a chapel of the Penal Days passed through it.

KILLEA, *Cill Aodh*,—"Aodh's Church." Area, 2 acres.

KNOCKACURRIN, *Cnocán Uí Curráin*—"O'Curran's Little Hill." Area, 38 acres.

KNOCKAVEELISH, *Cnoc a' Mhíle*—"Myles' Hill." We cannot unfortunately identify Myles : he must have been a person of some note (—perhaps legendary), for his name is perpetuated in the ancient names of Bellelake (z) and Woodstown Strand. (aa) Area, 364 acres.

S.DD. (a) "The Short Head"—in contradistinction to Credan (the Long) Head.

(b) *•An Caidí Fhainneadh*—"The French Quay."

LICAUN, *Leacán*—"Little Glen Slope (or side)." Area, 232 acres.

"Leckane" (D. Survey Ref.)

S.DD. (a) *An Comineadh*—"The Commonage."

(b) *An Cillín*—"The Little Graveyard"; the site of an ancient burial place, and perhaps of an ancient church, discovered with considerable difficulty. It will be found on Butler's farm, indicated by a remarkable "bullaun" or stone carved with a basin-like depression. "Bullaun" is merely a corruption of the English word *bowl*. These stones are found very generally on or beside ancient church sites, and occasionally too in other places. They possibly were connected with the rite of baptism.

LEPERSTOWN, *Baile na Leobair*—"Townland of (belonging to) the Lepers"; so called because it was portion of the endowment of the Leper Hospital of Waterford. In this townland is a considerable area of commonage which formerly was much larger.

S.D. The Fairy Bush (O.M.), *Leacht Sgeirte a' Bóchair*—"The *Leacht* of the Bush of (by or in) the Road." A *leacht* is a pile of stones—erected on the spot where the fatal deed took place—to commemorate a murder, fatal accident, or suicide. "Fairy bushes" (whitethorn) are uncommon in Waterford.

(z) Speed's Map of "The Province of Munster," London, 1610.

(aa) See Ballinlough and Woodstown.

FURTHER LIGHTS ON KEATING.

By RICHARD A. FOLEY.



IN the ten years interval which has elapsed since the appearance of the article on Dr. Geoffrey Keating in No. 4 of this *Journal*, much has been done in the way of making his countrymen of these times better acquainted with the career and the life work of the learned doctor. Those of our readers who do not happen to be scholars or students of their native language will, it is assumed, be interested to have here a brief account of what has been done in recent years to rescue from comparative oblivion the name and literary remains of him who, as Dr. O'Donovan records "did more to preserve the language and history of his nation than all the other men of Ireland put together."

Keating's *Trí Uíor-Šaoiře an Úair*, generally called in English "The Three Shafts of Death" had already (1890) been edited by a Professor of Trinity College, for the Royal Irish Academy, but it is understood that most of the literary preparation was done by the late John Fleming, formerly of Rathgormack. Though the editing leaves a margin for improvement it may be considered, on the whole, a pretty sound piece of work: it will serve as a basis for future editors

whose aim should be “‘We will endeavor’ (a) to avoid the blunders made by the Professor of Sanscrit and Comparative Philology in the University of Dublin.” Part II. (translation, &c.) then promised has not made its appearance in the intervening sixteen years!

Only four years ago (1901) did Keating's Treatise on the Mass issue in print, from the press of Mr. Patrick O'Brien, Dublin. The type employed, however, was rather small, and its lack of a vocabulary means a severe drawback to the student. These features are however being made good in a new edition which is in hands and which will be provided with a Life (in Irish of course) of Dr. Keating. Such a work should become one of the most treasured text books in our seminaries, colleges, convents, &c., &c.

The same year, 1901, witnessed the first attempt at collection and publication of the poems of Keating, by the Rev. J. C. MacErlean, S.J., under the auspices of the Gaelic League. This work, as a sample of editing in the Irish language, has not been surpassed in our time. One of the poems which the learned editor regarded as lost has been traced within the past few weeks, put into print and published broadcast by the Keating Branch of the League, Dublin.

The Irish Texts Society, London, has this year (1905) brought out a splendid volume containing Keating's Introduction to the History of Ireland and the first book of the History itself. It is greatly to be deplored that their able editor, Mr. David Comyn who has made Keating's style a life study, should be obliged, by reason of the state of his health, to relinquish the task of carrying the work to completion. Notwithstanding the fact that the ranks of our Irish workers have been strongly reinforced within the past couple of years, but comparatively few have made a sufficiently deep study of Keating to warrant their undertaking the cultivation of what is practically maiden soil. Were a ballot to be taken amongst those who understand the question, for the election of the most suitable editor, the vote

(a) See motto on title page of the edition in question.

of the great majority would undoubtedly favor a well-known Irish scholar now working in Keating's native diocese.

The *Treatise on the Blessed Virgin*, which is found only in the one MS., in the Franciscan Library, Merchants' Quay, Dublin, is believed to be the only work of Keating now remaining unpublished, but there is good reason to say that this too will soon appear in print. The cleric who transcribed the copy above referred to, early in the 18th century, and appended Keating's name as author, was an accurate and precise scribe as we can see from other works, including more of Keating's, which he copied.

As for dates in Keating's career, a fair number have now been fixed. From internal and other evidence the years of composition of many of the poems become apparent. Within the past few weeks the present writer came upon indisputable evidence of the actual date on which the last word of the *Treatise on the Mass* was put on paper by Dr. Keating, viz., 2nd December, 1631. We are not aware of this particular item having previously been referred to or traced.

The *Ode on his servant Simon* which, as already stated was regarded as lost until lately published by the Keating Branch, was written in, or previous to, the year 1637, that being the date of compilation of the book in which it appears—a MS. written for Michael Fleming (evidently of Slane).

1629 is given in the article contributed by Father David Henegan to Moreri's *Dict. Historique* (Paris 1759) as the year in which Keating finished the Introduction to the *Popur Fearda*, and 1631 for the completion of the body of the History itself. If this be accurate, and so far we have no reason to doubt it, Keating put the finishing touches to two of his great works in one year (1631). The transcript of the History, numbered A 15, in Franciscan Library, Merchants' Quay, Dublin, has on p. 214 "*Finis libri primi 20 Mai 1641*," and on p. 373 there appears "*Dominus Doctor Jacobus Duloeus (?), Limericens., Sorbonens., me possedit. A.D. 1652.*" The MS. in same Library, catalogued A 14 has long been regarded a Keating autograph copy of the

History, but on folio 52 (b), and in the same hand as the body of the copy, appears a colophon which, to the present writer at any rate, would indicate that Keating himself was not its scribe. The following is a very close translation of the Irish :—

“It was in the Convent of Kildare this transcription was begun, fourth of September, and the writing was finished the twenty-eighth of the same month. Fifty-four-and-a-half folios that were in the old copy of the book, and five-and-a-half folios in the *Seanachus*,”

This last sentence, one would think, can scarcely be such a note as Keating would write. It would appear to be the observation of a scribe who had seen just the one copy, and who was at the pains to set down its every feature. Whoever the scribe, however, it is a very interesting and valuable copy, and probably the oldest yet discovered.

There is but little fear of any set-back to Keating's name and fame for many years to come. The most active and efficient Branch of the Gaelic League, is voted to be the Keating Branch, Dublin. No other arm of the organisation holds anything like so high a place for energy or for Irish scholarship—characteristics of their celebrated patron, than whom their revered president, the Rev. P. S. Dinneen, M.A., is scarcely less virile. In the past five or six years he has produced at least thirty different books, ranging from an Irish-English Dictionary to Part II. of the Geoffrey Keating Series of Lessons for Children. In the same Branch are Mr. J. J. O'Kelly, (certainly the best Gaelic paragraphist we have) who has written some excellent prose works, chiefly of a historical character; Tadhg O'Donoghue the well-known Irish poet; Mr. Patrick Morgan MacSweeney, M.A., editor for the Irish Texts Society, of “*ḶḶḶḶḶḶ ḶḶḶḶ ḶḶḶḶḶḶ*”; Miss M. D. O'Kennedy, B.A.; Miss M. O'Byrne, M.A., and a whole host of young writers and earnest students who fail not to become well acquainted with the writings and the career of their illustrious patron, whose name by the way is borne by one of the junior members of this Branch, and who actually hails from the district of Tubrid.

It is only by degrees we can hope to find and fit together incidents, dates, &c., of Keating's life, and the process must necessarily be slow. As the writings of the seventeenth century get explored and see the light of day we are likely to come upon fresh facts: the workers are in real earnest and their number is increasing from year to year.

Within the compass of a magazine article, hastily put together, it has not been possible to go fully into any certain points, but from what has been said, it is clear that we have now good cause to use the well-known Keating line

"Múrcail ro mhíneadh, a Dánbá."



Early Printing in the South-East of Ireland.

By E. R. McC. DIX.

INTRODUCTION.



WHEN we recall the power and use of the printing press it becomes interesting to know the date of its introduction into our provincial towns. The term "early" is, of course, but a relative one. The earliest printing in one place may be of very recent date compared with the first printing in another place. At the suggestion of the Editor I propose to contribute some notes and lists of printing in towns in the following Counties:—Carlow, Tipperary, Wexford, Kilkenny and Waterford.

A few years ago, in several numbers of this Journal, Mr. James Coleman, Secretary of the Cork Historical and Archæological Society, contributed the titles of numerous books printed in various places in the South-East of Ireland, but as he received some of those titles from different people at different times they have not all appeared in exact collective order. Further, since his important contributions appeared additional items have been found, and hence the subject can now be treated in a more systematic manner.

I propose to follow the order in which I have named the Counties mentioned above and my first article will deal with books, etc., relating to the town of Carlow, which is the only place

in that County in which I have so far found printing was done prior to 1825.

In the County Tipperary there was printing in at least five towns prior to 1825; but in the County Wexford only one place, namely, the town of Wexford, seems to have possessed a printing press then. The City of Kilkenny is the only place in the County of that name in which I have traced printing prior to the year above named, and similarly as regards the County Waterford, the only place of printing was Waterford. The printing, however, in these two latter old towns began at a very much earlier date than in the others and divides itself into regular periods with a direct connection between the two cities as regards one of such periods.

I also propose to follow the plan which I adopted when dealing with Ulster Bibliography in the Journal of the Ulster Archaeological Society a few years ago, and, having given a short preliminary note or article, to subjoin a list in exact chronological order of any books or pamphlets, newspapers or broadsides, which have come under my notice as being printed in the town or place dealt with, or record of printers there from the first known item of printing down to and including the year 1825. This may seem a rather recent date, but it is gradually receding into the past and getting further from us, and where printing began at a comparatively modern date there would be very little to record of it if one did not include the first quarter of the nineteenth century.

It is a matter of great regret indeed that so little of our provincial printing has survived. When one has distinct evidence that printing presses existed in various towns for several years, in say the eighteenth century, it is disappointing to find perhaps less than half a dozen items now in existence as the only extant output of these presses. Of nothing does there seem to have been greater destruction than of our provincial newspapers and journals, which were at one time really abundant. Many indeed are now only known to have existed, not a single copy being forthcoming.

It must, however be borne in mind that comparatively little has yet been done in the pursuit of Irish bibliography. Probably there still survive in local libraries, in libraries of religious bodies, such as Diocesan or Community Libraries, in the private collections of our nobility and gentry, or in the homes of our farmers or traders all over the country, copies of some of the old provincial journals, or of pamphlets and catechisms (some in Irish), and it is with the hope of reaching some of these and getting further information that these articles are written, as well as with the view of awakening such an interest in the subject as will lead to the preservation of what yet remains of our disappearing printed literature.

In making a list of this kind no scrap of printed matter that can be identified as belonging to any particular press, or the press in any particular place, should be despised. In many cases, as will be observed in the lists which I propose to give, the bare title alone is given, the item being found in some catalogue or old list of publications. Further, when, in old directories or lists of subscribers, the name and address of a printer appears it has been noted as evidence of the existence of a printing press at that time in that place. The chronological order seems undoubtedly the best way to present these items of printing. If such a list could be made reasonably full, as, say, in the case of "Cork" printing, which appeared from time to time in the *Journal of the Cork Archæological Society*, then we could form some idea of the literary, social and political status and opinions of that place. Even the printed Grand Jury Presentments are of value, as they contain names of people and places, prices paid, rates struck, and so forth, which may be of interest in years to come to those who are studying our local and social history. In the present day we can hardly judge of what should be preserved. The only safe course is to endeavour to preserve, or to note, every scrap of printing. Future generations are more likely to thank us for doing so than for omitting it.

One of the earlier Irish bibliographers was Archdeacon Cotton, at one time Librarian of Cashel Diocesan Library. In his

Typographical Gazetteer (2nd series especially) he mentions the first date of printing in many of our towns, as far as he then knew. He was followed by John Power, author of "Handy Book about Books," who was able to show in his "Irish Literary Enquirer" that there was earlier printing in some of our provincial towns than Archdeacon Cotton had been aware of. So each student of the subject has been able to carry the dates further back, and if still more interest were taken in the subject and greater research used, we might yet be able to show that the printing press was not so recent in its introduction into some of our towns as present evidence would make appear.





THE LISMORE CROZIER.

Lismore during the Reign of Queen Elizabeth.

[Continued.]

By WILLIAM H. GRATTAN FLOOD.



IN December 1579, Ormonde arrested the Mayor of Youghal at Cashel, for permitting Desmond to capture the town of Youghal, and, having brought his captive to that ancient seaport, had him hanged on February 1st, 1580. About this time, Marmaduke Middleton, Protestant Bishop of Waterford and Lismore, was committed to Dublin Castle "for using indecent speeches against the Earls of Ormond and Kildare."

The Earl of Ormonde burned the town and castle of Lisfinny, also Shean Castle, near Lismore, and all the lands of Coshbride belonging to Sir John of Desmond; and he left a garrison in Youghal of 300 men, under the command of Captains Pierce and Morgan.

During the spring and summer of the year 1580, Desmond was hard pressed, and, in June, Sir John FitzEdmond, Seneschal of Imokilly, burned 36 towns in the Decies, and carried off 7,000 head of cattle. Sir James of Desmond was executed at Cork, in September, and the massacre of Smerwick took place on November 10th.

Sir James Fitzgerald, of Cappagh, 5th Lord of the Decies, died at Dungarvan, on December 26th, 1581, aged 48; and three days later, Sir John of Desmond captured Kilfeacle. According to the State Papers, on April 20th, 1582, the Earl of Ormonde was granted the wardship and marriage of Sir Gerald FitzJames, of Dromana, Lord of the Decies. His namesake, Gerald FitzJames FitzGerald (son of Sir James of Moccollop) as a boy, had been presented to the Deanery of Lismore, on June 17th, 1564, and held the benefice for 19 years—the Archdeacon, Donogh Magrath, being also a layman.

In December, 1582, Sir John of Desmond, generally known as Sir John of Mogeely (near Tallow, Co. Waterford) was mortally wounded, near Castlelyons, and succumbed to his wounds on January 3rd, 1583. His head was sent to Dublin to be set on the Castle walls, and his body was hung over the North Gate, Cork, where, as O'Daly writes, "it remained for nearly three years, till on a tempestuous night it was blown into the sea." (a)

There is an interesting entry in an old Geraldine MS. quoted by Hayman in the Journal of the Royal Society of Antiquaries, as follows: "The sons of Sir James FitzJohn went on a hosting in the Decies, after the death of their father, aided by Siol Ui Briain (the clan O'Brien) of Comeragh, that is, Donnchadh, son of Kennedy, and Turlogh, son of Dounchadh, and the sons of Thomas Mac Rory, son of Maelmuire Magrath *i.e.* Thomas Og. Eoghan Ruadri overtook them at Mam na Caertandaigh, on the east side of Abhan Quilgen (the Colligan river near Dungarvan)." They were badly defeated, and the three sons of Sir James were taken prisoners, namely, Thomas, John of Glendine, and Garret. "They were sent to Dungarvan, and two of them were hanged by Captain Sir William Morgan, viz., Thomas *Meirgech* (rusty) and John of Glendine; and Garret was sent to Waterford and was hanged in the same manner; and they were divided into quarters," on February 14th, 1583.

During the last week of September, 1582, the Earl of Desmond overran the whole of the County of Waterford; and, on

(a) "History of the Geraldines."

January 14th, 1583, Sir Warham St. Leger was commissioned to execute martial law in the province of Munster.

On November 20th, 1582, Marmaduke Middleton, first Protestant Bishop of Waterford and Lismore was transferred to the See of St. David's, where he was soon after deprived and degraded "for contriving and publishing a forged will." He was succeeded by Miler Magrath, Archbishop of Cashel, who was given the united sees *in commendam*, "during the pleasure of Queen Elizabeth," by royal warrant dated January 7th, 1583, and, soon after, took up his residence in Lismore Castle.

From the Fiants of Elizabeth we learn that on February 7th, 1583, pardon was granted to the Provost or Chief Magistrate of Dungarvan—James Nagle—and the burgesses, on condition that "the inhabitants shall, within two months, enter into recognizance in £1,000, to erect a stone wall 16 feet high, and 4, or at least, 3 feet thick, or a sufficient deep foss with a high bank round the western part of the town where the Queen's Castle is situate." Furthermore, by Queen's letter of February 11th, Captain Anthony Hungerford was appointed Constable of Dungarvan Castle, "to hold during good behaviour, with a fee of four shillings a day, 6d. a day for each of three archers, and 8d. a day for each of 15 footmen," in succession to Captain William Morgan.

Gerald FitzJames FitzGerald was deprived of the Deanery of Lismore in 1583, and on September 12th of same year John Prendergast, Prebendary of Mora, was appointed his successor by letters patent.

In 1583, the Franciscan Friary of Youghal was utterly destroyed, and some of the Friars were put to death. The rest fled, and most of them settled at Curraheen, near Cappoquin, Co. Waterford, where they were afforded protection and given a house by Sir Gerald FitzJames, of Dromana, the place of abode being styled *Conventus Yoghulliensis*.

Gerald, 15th Earl of Desmond, was slain on November 11th, 1583, betrayed by Owen Moriarty and murdered by Daniel O'Kelly; and his large estates, amounting to 574,628 acres, were confiscated. Four months later, the division of the spoils began, and on March

16th, 1584, Richard Shee and Robert Rothe, of Kilkenny, were leased, for three years, Lisfinny, Mogeely, Tallow, Strancally, Scart, Shian, etc.

Sir John Perrot landed at Dublin, on June 21st, 1584, as Lord Deputy, and Sir John Norreys was appointed President of Munster, with his brother, Thomas, as Vice-President. The very first deed of shame which signalised Perrot's rule was the martyrdom of Dermot O'Hurley, Archbishop of Cashel on June 30th of the same year. Very shortly afterwards, the young Earl of Desmond and Florence MacCarthy were sent by Wallop to London.

On January 10th, 1585, a commission was granted to Captain Anthony Hungerford, Constable of Dungarvan Castle, to execute martial law in County Waterford; and, on April 30th, Father Maurice Kenreghtan, Chaplain to the Earl of Desmond, was executed at Clonmel, and his remains were interred in the Franciscan Convent.

At the Parliament which assembled, in Dublin, on April 26th, 1585, and at which only 26 places were represented, Sir Richard Aylward, of Faithlegg, and James Sherlock, of Grace Dieu, were present as Knights of the Shire for County Waterford. This Parliament was prorogued on May 29th.

Pardon was granted to Eleanor, Countess of Desmond, on May 29th, 1585; and, by Queen's letter of August 1st, she was granted a pension of £100 a year for life. On July 16th, William MacShane Russell, of Lismore, received a royal pardon—a favour which was also extended to Captain Anthony Hungerford, of Dungarvan Castle.

There is yet extant (State Papers) a letter, written from Waterford on July 12th, 1585, by John Shearman, Protestant schoolmaster, to John Long, Protestant Archbishop of Armagh, deploring the utter antipathy manifested by the citizens of the *Urbs Intacta* to the "reformed" religion. He bewails the fact that he had "scarce 30 scholars," and even those gradually left him, and went to "other tutors in the town that are professed Papists." Even the Mayor reviled Shearman; and as for the Sheriffs, they were his "sworn enemies." Nay more,

the very scholars scoffed at him, "as they have done most devilishly," and so he was forced to depart from Waterford to his own country, "because there is not one professor of the Gospel to be found among them—no, not one."

At this time, Salterbridge was held by the O'Briens; Kilbree, Affane, Conna, Knockmoan, and Ballygalane by the Fitzgeralds; Toureen by the Roches; Monatrim and Camphire by the Powers. As yet, too, Strancally, Dromana, Cappelquin, Mocollop, and Lisfinny were held by the Desmonds.

In 1585, as MacGeoghegan writes, "Sir John Norreys acted most cruelly towards the Catholics of the South. The two MacSweeneys, Gerald and Bernard Fitzgerald, of the house of Desmond, and Donal Magrath, all noblemen of Munster, were inhumanly put to death."

By an Act of Parliament of April, 1586, about 140 of the old Munster proprietors were completely stripped of their estates. Circulars were sent to England inviting younger sons of families, and others, to come and take possession of the confiscated property *in fee at two pence an acre in the counties of Cork and Waterford, and at three pence an acre in Limerick and Kerry, with an exemption from any rent for five years.*

In the summer of the year 1587, Miler Magrath, Bishop of Waterford and Lismore, with the consent of the Dean and Chapter, alienated for ever the manor and see-lands of Lismore, together with Lismore Castle (then occupied by Magrath), to Sir Walter Raleigh, for the nominal annual rental of £13 6s. 8d.

Among the earliest of the new "undertakers" (for such was the cheerful name officially given to those Englishmen who came over to farm the confiscated lands of the Earl of Desmond) was Richard Joke, who, on July 1st, 1586, purchased the Castle of Kilmacow (near Tallow, Co. Waterford), with one ploughland adjoining. Out of the confiscated estates of the Earl of Desmond, Sir Walter Raleigh got 42,000 acres; Sir Christopher Hatton, 10,910 acres in County Waterford; Sir Edward Fitton 10,500 acres in County Tipperary, etc.

The Geraldines were now doomed. Maurice of Sheanmore Castle, near Ballyduff, was attainted; so also were James FitzJohn FitzGarret, of Strancally Castle; Sir John of Mogeely; and Gerald FitzJames, Thomas FitzJames, and John FitzJames, sons of Sir James of Mocollop Castle.

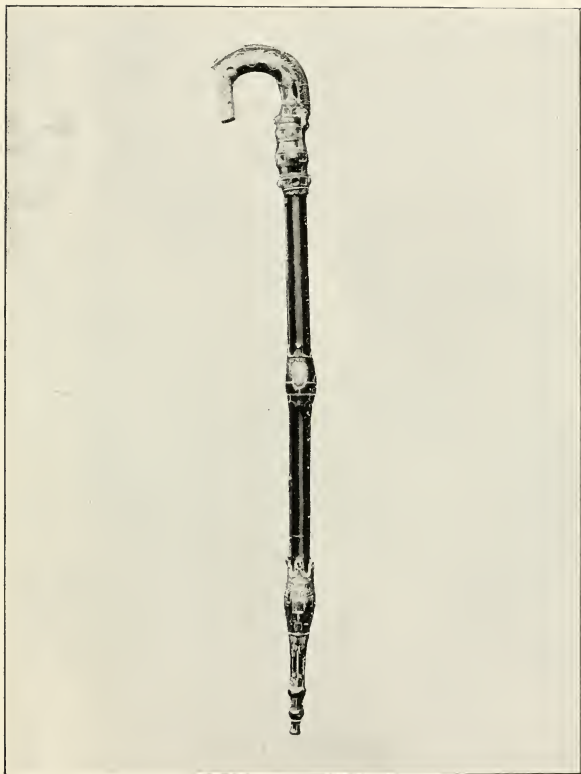
On February 3rd, 1587, Sir Walter Raleigh (who had returned from Virginia, in 1586) got a grant of the Preceptory of Rhincrew, on the Blackwater, in the diocese of Lismore. But this was only a sop. I subjoin a summary of the royal grant to Raleigh, dated "from our manor of Greenwich, the last day of February, in the 29th year of our reign" (Feb. 28th, 1587):—

"The Queen, desirous of having the province of Munster, in the realm of Ireland, repeopled and inhabited with civil, loyal, and dutiful subjects, in consideration of the great charge and trouble which Sir Walter Raleigh sustained in transporting and planting English people into the province, and in recompense of his good service rendered in Ireland, grants as follows:—

"To the said Sir Walter Raleigh, Knight, and to his heirs and assignees in fee farm for ever of *three seigniories and a half* of the lands hereafter expressed, in the counties of Cork and Waterford, and already measured out for him, namely, the barony, Castle, and lands of Inchiquin, in Imokilly, with the tenements and hereditaments whatsoever to the same belonging; the Castle and lands of Strancally; the Castle and lands of Ballinatray; the Castle and lands of Kilnatoora (*b*), and the lands lying upon the rivers of Broadwater (Blackwater) and Bride, late the lands of David MacShane Roche and others, with the decayed town of Tallow, and the Castle and lands of Lisfinny; the Castle and lands of Mogeela; the Castle and lands of Kilmacow; the Castle and lands of Shean, and all other lands already measured for Sir Walter, as by a plot thereof lately taken more plainly appeareth.

And, as these lands do not make up the intended amount of $3\frac{1}{2}$ seigniories each of 12,000 acres of *tenantable land* ("no mountaynes, boges, or barren heathes") which he was to receive of

(*b*) Kilnatoora, near Youghal, was fortified by Ferdoragh, son of William, son of Bryan MacSheehy.



THE LISMORE CROZIER.

the land forfeited by the Earl of Desmond and other rebels as near the town of Youghal as convenient, there is further granted:—

“The Castle and lands of Mocollop, and the Castle and lands of Templemichael with appurtenances, and the lands of Aghavenna *alias* White's Island with appurtenances, all in the counties of Cork and Waterford. . . . To hold for ever on fee farm, in fee socage, at a rent of 100 marks sterling.”

Under Queen's letter of July 2nd, 1587, Sir Walter was also granted the possessions of the Abbey of Dairinis Molana on the Blackwater, and of the Dominican Friary (Black Observant Friars), Youghal, in the occupation of the widow Thickpenny (c), with all their appurtenances. To hold for ever on fee farm in socage, at a rent of £12 19s. 6d. Irish.

On May 17th, 1587, James Meade, of Kinsale, was pardoned “by reason of letters of Walter Rawlegh, Knight to the Lord Deputy,” and five months later Sir Walter planted the first potatoes in Youghal, giving a sample to the Coppingers of Lisnabrin. It was only on October 16th of this year that Raleigh's *fiant* was issued for the full amount of 42,000 acres of the finest property in Ireland.

Notwithstanding the allocation of lands to various undertakers in the year 1587, there were sundry disputes as to titles to same, and also as to the bounds of the several seigniories, etc. On this account, a Royal Commission was ordered, on August 22nd, 1588, to hear various claims and “settle differences between the undertakers.” A significant *fiant* was issued on September 28th, namely, a grant to Donal and Owen O'Moriarty, sons to Donal O'Moriarty, of Castledromy, of a rental of £15 1s. 1½d., “wont to be paid out of the lands of Castledromy, Co. Kerry, to the traitor Gerald, late Earl of Desmond”—the favour being given “in consideration of their *good service* against the Earl.”

A commission was issued on October 21st, 1588, to hear an appeal from a decree of Miler Magrath, Archbishop of Cashel, and

(c) The widow Thickpenny married Richard Harding, and, on July 26th, 1589, she was given various lands in County Meath. She got lands in Killure, Co. Waterford, on November 8th, 1589.

Bishop-commendatory of Waterford and Lismore, as regards the decision of Donal Magrath, "Pro-Archdeacon of Lismore," in a matrimonial cause between John, son of Gerald Butler, of Bolindisert, diocese of Lismore, and Joan Brennagh, *alias* Walsh. This document is interesting as proving that Donal Magrath, who acted as Archdeacon of Lismore from the year 1572, was a mere layman, and he was, in consequence, deprived on November 2nd, 1588. He is called Cragh, and Maccrath indifferently. An additional interest is given to the document as proving the ownership of the fine tomb in Ballintemple (Churchtown)—Disert Nairbre, or Bolindisert—described in Vol. II., No. 7, of the *Journal*.

On February 6th, 1589, William Edwards, High Sheriff of County Waterford, was commissioned to execute martial law in that county; and, two days later, another commission was appointed "to enquire and set out so much of the three and a half seignories, not already measured and set out, granted to Sir Walter Raleghe, of the escheated lands in Counties Cork and Waterford, near the town of Youghal, and of the escheated lands, late Patrick Condon's, and those in Imokilly adjoining Aghavenna, *alias* White's Island, and others adjoining the same."

Sir Gerald FitzJames Fitzgerald, of Dromana, Lord of the Decies, was given livery of his estates, on April 16th, 1589, he being a loyal subject and of full age, but his relative and near neighbour, James FitzJohn, of Knockmoan, near Dungarvan, was dispossessed, and given by way of recompense, two carucates of land called Kilmalow and Kilgabriel, to hold for ever, in free socage, as of the manor of Dungarvan, at a rent of 30 shillings English, on May 16th.

The division of the spoils went merrily on—and the only difficulty was to select court favourites for the fattest lands. We are not therefore surprised when we meet with a grant, on June 18th, 1589, to Sir Christopher Hatton, Lord Chancellor of England, of 10,910 English acres of prime land in County Waterford. The grant includes: "The Castle of Knockmoan, and the demesne lands adjoining and belonging thereto, containing half a ploughland, Canty, one ploughland, Ballylemon, two, Carrigroe, a half,

Ballintallane, a half, Ballincarool, one, Glannyvaden, one, Coolecromp, one, Templegall (Aglish), a half, Laragh, one, Carriglea, a half, Killeeshal, a half, Ballykennedy, a half, Cross, a half, Tallacoolmore, one, Dunbrockly, a half, and Ardramong one—one—being demesne lands of Richard FitzJohn FitzMaurice, of Knockmoan, attainted, and containing by measure, 3,482 acres of tenantable lands." Also, the lands of Ballynecourty, *alias* Courtstown, containing 500 acres ; 'Kypaghe Coyne' (Cappoquin) and Saltabrett (Salterbridge), 415 acres ; Cappagh, 1,191 acres ; Affane, 1,422 acres ; Ballymacmague and Ballyguiry, 400 acres—lands of Garrett, Earl of Desmond, attainted. Also, lands in Comeragh barony, containing 500 acres, parcel of the lands of Bryan MacDonough MacTurlogh O'Brien, attainted ; the lands of Graigue, Kilcannon, and Modeligo—parcel of the lands of MacThomas of the Palace, Co. Limerick, rated at 800 acres ; also 400 acres belonging to Maurice MacThomas MacEdmund, traitor ; all in the County of Waterford. To hold, for ever, in fee farm, in free and common socage, at a rent of £60 7s. 9d., English, from 1594, and only £30 3s. 9d. for the preceding three years, and a halfpenny for each acre of bog or waste which he may reclaim. He may empark 500 acres. He must erect houses for 82 families, of which one for himself, five for freeholders, five for farmers, and 36 for copyholders."

Sir Walter Raleigh returned from his expedition to Cadiz in June, 1589, and in July he took over his Irish estates, living in Youghal, of which he was appointed Mayor. He visited his friend Spenser, the poet, at Kilcolman, in August of the same year.

Up to the present, that is to say, to the summer of the year 1589, there was practically no change in the religious constitution of the Chapter of Lismore, nor was there any notable movement to the reformed religion. However, on July 20th, 1589, by Royal Letters Patent, Thomas Wetherhead, Archdeacon of Cork and of Cloyne, and Warden of the College of Youghal, was appointed Bishop of Waterford and Lismore, replacing Miler Magrath, the Commendatory Bishop.

John Prendergast was retained as Dean of Lismore; Richard Donovan was Precentor; Robert Coman was Chancellor; and William Prendergast was Treasurer. Donal Magrath (who was deprived of the Archdeaconry on November 2nd, 1588) had as successor William Carroll. Edward Prendergast was Prebendary of Tulleghorton; Terence Magrath was Prebendary of Mora; Walter Dalton was Prebendary of Disert and Kilmoleran; James FitzThomas Butler was Prebendary of Donoughmore; Gerald FitzJames was Prebendary of Kilgobinet; Patrick White was Prebendary of Kilrossenty; Donal Magrath was Prebendary of Modeligo; William Butler was Prebendary of Seskinan; Richard Donovan was Prebendary of Clashmore, and Outrath was vacant.

Sir Walter Raleigh returned to England in December, 1589, but before he left Youghal, he sub-let a small portion of his vast estates. Denis Fisher was given Lisnabrin and the adjoining lands; John Peard was given two ploughlands; Thomas Salisbury, 400 acres; Thomas Colthurst the Castle of Shean; Robert Maule, the lands of Ballynetray; Captain Morris, the Castle, town, and lands of Strancally; Andrew Colthurst, the Castle of Lisfinny, and the decayed town of Tallow; John Barbisher, Templevalley and Curriglass; Robert Carew, the weirs and salmon fishing of Lismore, also the Mill and Mill stream of Lismore, etc.

On the last day of February, 1591, Richard Beacon, Queen's Attorney for Munster, was granted various lands, including "Torcragh alias Woodhouse, Sradballybeg, Cushcam, Stradballymore, BallyleHEME alias Williamstown, Carrickeen-ahaha, Rathnaskilloge, Island Hubbock, Kildeclan, Garryduff, Drumloghan, Sleeveen, Ballyvoney, Ballyvalloona, Kilminnin, Carrickbarrahane, 8 ploughlands in County Waterford, possessions of MacThomas of Pallas, Co. Limerick, attainted—amounting in all to 6,000 acres. To hold by the name of Beacon's fee farm, for ever, in fee farm, by fealty, in common socage, at a rent of £33 6s. 8d. from 1594 (half of which for the preceding three years), and a halfpenny for each acre of waste land which shall be enclosed. Grantee to erect houses for 47 families, one for himself, four for freeholders, 3 for farmers, and 21 for copyholders."

On January 15th, 1591, Bishop Wetherhead with the consent of the Dean and Chapter of Lismore, leased the Manor of Ardmore, and the town and lands of Ballinamona and Crobally to Sir Walter Raleigh, for 101 years, at a rent of £6 Irish. This was the last official act of which we can find any trace regarding this Protestant prelate, and his death occurred in 1592. Miler Magrath, who had gone over to London in the autumn of 1591, and had offered his services as ghostly father to Sir Brian O'Rourke (at his execution on November 3rd of that year), again succeeded in being re-appointed as Bishop *in commendam* of Waterford and Lismore, to which he was duly patented on December 19th, 1592.

(*To be continued.*)



ARCHÆOLOGICAL AND LITERARY MISCELLANY.

AMONG the Irish books of the month no one will deny first place to Lady Gilbert's life of her husband, Sir John T. Gilbert, (Longmans & Co., price 12.6 net). No man in our own, or perhaps in any generation, has rendered more service to Irish historical research than the amiable subject of this fine memoir. For Gilbert may, in large measure, be claimed the introduction of the severely critical and scientific method into Irish historical studies. It does not seem quite certain that the great archivist's unobtrusiveness was anything to be very grateful for—perhaps, in some measure, rather the contrary. Had Gilbert possessed in a greater degree the quality of self-assertion he would have more powerfully impressed his day. As it is—notwithstanding his extraordinary output of work—our historian passed comparatively unnoticed through his contemporary Ireland. The "Life" may be described as a series of letters to the historian from scholars, officials and friends—the whole woven into a narrative by means of a running commentary from his devoted biographer. What there is of the commentary makes us wish there were more—even at the expense of some of the letters. In the letters many matters of great archæological interest are touched upon and lights suggested, if not shed, on many a knotty point of Irish history. Our friends of the Gaelic League will read with relish the following from Dr. Reeves :—"Youthful peasants whose mother tongue is Irish are the class among whom the future brehon must be sought in embryo."

For the first time the public is afforded a connected account of the negotiations which finally resulted in the transference to Dublin of the Irish MSS. of St. Isidore's. These MSS., as well

as the collection in the Burgundian Library at Brussels, were originally, in the main, the property of the Irish Franciscans at Louvain. Amongst them is the residue of the materials used by the Four Masters in the compilation of their Annals. As early as 1858, Gilbert proposed that an effort be made to have the Roman collection transferred to Ireland. In 1862 Dr. Todd went out to Rome for a general survey of the materials; he writes enthusiastically to Gilbert of their extent, variety and value, and winds up with the suggestion that O'Curry be sent out to copy. O'Curry however could not undertake the journey. Todd, flurried and disappointed, writes that the custodians of St. Isidore's consider themselves under an obligation not to allow the MSS. to leave the Convent. He adds that Dr. Newman had procured from the Pope a permission authorising the Friars to part with the MSS. to the Catholic University of Ireland, but that still the Franciscan authorities consider themselves bound to refuse. Later still Dr. Todd was authorised by Cardinal Cullen, as well as by the Irish provincial of the Franciscans, to apply to Propaganda to have the MSS. sent to Ireland. Again however the General of the Franciscans interposed with an emphatic—non possumus. An interval of ten years and the subject of these precious MSS. crops up again. This time it is the authorities of St. Isidore's who ask to have them removed from their custody, for they dread their seizure by the Italian Government. Thanks to this dread the MSS. found their way home at last, and they are now available for inspection of scholars in the fireproof chambers at Merchants' Quay. Gilbert commenced his labours in Irish historical fields as Secretary to the Celtic Society; this was as early as 1849. A couple of years later he is engaged in the pages of the "Irish Quarterly Review" on his first great work "The Streets of Dublin." Upon its completion in serial form this was published in 3 vols., under the title of "History of Dublin," when it secured for its author a foremost place in the ranks of living Irish historians. The next notable incident in Gilbert's career is his series of papers entitled "Record Revelations by an Irish Archivist," in which public attention is directed to the defective treatment and calendering of the Irish

Records. The exposure, which is anonymous, and evidently the work of a master hand, leads to much discussion, and finally to appointment by the House of Commons of a Committee to enquire generally into the matter. A Commission for detailed enquiry and report is the result—and subsequently the establishment of the Irish Record Office. But the most noted of Gilbert's works are his Reports (twenty-three volumes) on Irish Historical MSS., his Fac-Similies of Irish MSS., and his ten great volumes on the Confederation period. Among minor points of interest on which the narrative touches are the existence of Bristol Colonies in Irish seaport towns and the preservation at Tallaght of the Flag of the Confederates which was carried before Rinuccini. A single luminous sentence, the truth of which all who know Gilbert's work will endorse, sums up the character of the historian and his work:—

“One of the most tolerant of men, his (Gilbert's) dislike of ‘scamped’ or inaccurate work amounted to intolerance and superficial productions on serious subjects, especially those connected with history, were offensive to him. He could not sympathise with authors who would not take pains, and who unscrupulously increased the number, already too great, of misleading records.”

This fine biography is furnished with what no such work is complete without—a capital index.

THE publication, for the first time, of the collected Irish poems of Pierce Fitzgerald (“*Ἀνθράκῳ Πίρσις τῆς Ἑσπερίδος*,” *Connrad na Gaoidhe i m-Baile Átha Cliath*) is an event of no little importance to the Gaelic world. Had this “*Fíle binn ruarpe-bhríathar ó Éabó na Mara Ceas*,” but tuned his lyre to English measure and sang in English words his work had seen the light of print long (and many times) ere our day; as it is, considerably more than a century has passed since our poet went down to the place of his slumbers. Yet he has not been quite forgotten by the sons of those for whom he sang; for a century and a half his poetry,

handed down orally, has been a living power in Irish speaking Munster. Mr. Richard O'Foley has rendered a real service to literature and to his country, in editing—as probably he alone could have so efficiently done—this collection of 140 pages. The publication is of special interest to Waterford people for we may claim Fitzgerald as a fellow county man. True, he first saw the light in the neighbouring County of Cork (Ballykinealy, near Ballymacoda)—but he was of purely Waterford stock, and besides he lived and died in the parish of Clashmore in this county. On his father's side our poet was a Desmond—tracing his descent from that John MacThomas FitzGerald who was created first Lord of the Decies. His mother's stock was no less distinguished. Well versed in Irish genealogy Fitzgerald claimed descent on his mother's side from Nicholas Power, Baron of Dunhill. As however Mr. O'Foley will, in a future No. of the *Journal*, treat us to some notes on the poet and his times the matter need not be more fully dwelt on now. The editor of the volume under notice has taken immense pains with his task and the result is a piece of work which might serve as a model for editors. Much, no doubt, of Fitzgerald's work—this was inevitable under the circumstances—has been lost. Mr. O'Foley has been able to get together, from MS. and other sources, some forty-four poems, two or three of which are of considerable length. Prescinding from their literary value these are worth the historian's study for the vivid side light they throw on many a phase of Irish country and civil life in the 18th century. Most of the native Munster poets have now been edited. A dozen years ago scarcely one of them had been so treated. Now their carefully edited remains make quite a little library—Keating, O'Rahilly, McDonnell, Eoghan Ruadh O'Sullivan, Tadhg Gaodhalach, and finally the subject of this present notice.

ANOTHER work, remarkable in its particular line as the two books just noticed are in theirs, is "Heroic Romances

of Ireland," by A. H. Leahy, late Fellow of Pembroke College, Cambridge (David Nutt, London), Vol. I. of which has just reached the hands of the public. This is a translation, into English prose and verse, of certain Middle-Irish tales from the *Leabhor na h-Uidhre* (11th century) and *Book of Leinster* (12th century). Mr. Leahy, who adds scholarship to his poetic gifts, is an Englishman, and an enthusiastic student of Old and Middle-Irish. To these translations he prefixes a very valuable general introduction (he calls it a preface) in prose. Next, follows a poetic introduction of four pages in which lament is made :—

" 'Tis hard an audience now to win
 " For lore that Ireland's tales can teach ;
 " And faintly, 'mid the modern din,
 " Is heard the old heroic speech,
 " For long the tales in silence slept
 " The ancient tunes by few were read,
 " E'en those who still its knowledge kept
 " Have thought the living music dead."

In course of his prefatory remarks Mr. Leahy makes this plea for the study of Middle-Irish which possesses "what should be regarded as in its way one of the most interesting literatures of the world" :—

" It (Mid-Irish literature) is in itself the connecting link between the Old World and the New, written as far as can be ascertained, at the time when the literary energies of the ancient world were dead, when the literatures of modern Europe had not been born, in a country that had no share in the ancient civilization of Rome, among a people which still retained many legends and possibly a rudimentary literature drawn from ancient Celtic sources and was producing the men who were the earliest classical scholars of the modern world. The exact extent of the direct influence of Irish literature upon the development of other nations is hard to trace, chiefly because the influence of Ireland upon the Continent was at its height at the time when none of the languages of modern Europe except Welsh and Anglo-Saxon had reached a stage at which they might be used for literary purposes, and a continental literature on which the Irish one might have influence simply did not exist."

Mr. Leahy however thinks he can detect Irish influences in the form, if in nothing more, of the early French romances:—

“The variety of the rhythm and the elaborate laws of the earliest French poetry, which, both in its Northern and Southern form, dates from the first half of the twelfth century, almost imply a pre-existing model; and such a model is more easily traced in Irish than in any other vernacular literature that was then available. It is indeed nearly as hard to suppose that the beautiful literature of Ireland had absolutely no influence upon nations known to be in contact with it, as it would be to hold to the belief that the ancient Cretan civilization had no effect upon the literary development that culminated in the poems of Homer.”

His translations (prose and poetry), Mr. Leahy prefers to regard as pure literature. Here it is not our province to follow him; our present interest in the work is rather, of course, the historical and archæological. One can hardly help contrasting the enthusiasm of foreigners, like the cultured author of these translations with the apathy (to call it by no harder name) of our own countrymen who have not yet awaked to the fact that they possess a native literature at all. The elegantly produced volume before us contains in all five tales:—“The Courtship of Etain,” “MacDatho’s Boar,” “The Sick Bed of Cuchulain,” “The Exile of the Sons of Usnach,” and “The Combat at the Ford.” To each tale there is prefixed a particular introduction and the whole is enriched with about thirty quarto pages of critical and historical notes. The work exhales scholarship and culture everywhere—in preface, introduction, translation, and notes. Professor Strachan, whose pupil Mr. Leahy has been, read the literal translations and has helped—where help was necessary—to elucidate the sense of the original.

Two of the youngest of our local Archæological Societies are the Limerick Field Club and the Galway Archæological and Historical Society. The latest journals of both Societies call

for a few words of comment under this present heading. The Limerick Club combines natural history with antiquarian research and does excellent work in both departments. In the No. now under notice that indefatigable worker, Mr. T. J. Westropp, M.A., M.R.I.A., continues his series of papers on Ancient Remains near Miltown Malbay. Characteristic of Mr. Westropp's work is its accuracy and detail; whatever it treats will not require treatment again. In this same No. our fellow-member Mr. Lynch, M.R.I.A., describes a remarkable Co. Limerick cromlech and Mr. Barry continues his editing of the Cromwellian Plantation of Limerick. The first thing which strikes one about the Galway journal is the excellence of its typography and illustrations and its general high literary standard. An article of much more than local interest is Mr. Dillon's on the Cladagh Ring, worn over the whole district served by Galway as a trade centre—including the Arran Isles, Connemara, Joyce's Country, and Galway City and surroundings. The writer holds that the ring, like many other things in the City of the Tribes, is of Spanish origin. Part I. of a paper on Arran by T. Dillon Lawson, with appended geological notes by Professor Anderson, is as valuable as its writer has made it interesting. The editing of this journal is on a par with its general typographical get-up.

P.



NOTES AND QUERIES.

The O'Neills of Ballyneal.—There is preserved in the Record Office, Dublin, the original of the Cromwellian Confiscations in Co. Tipperary, called the "Book of Distributions." It records the "transplantation" of O'Neill, of Ballyneal, as being an "Irish Papist" and the giving of his estates—part to the Duke of Ormond, and part to the Corporation of Yarmouth, who hold it still. O'Neill availed himself of the option, then generally given, of going to Connaught, or emigrating to the Continent, and with his family went to Rome in the Pontificate of Pope Innocent X. (1644 to 1655). The Pontiff gave O'Neill a valuable Rosary of silver and amber as a token of appreciation of his sacrifices for Religion. This "Beads" never left the O'Neill family, and was venerated all over South Tipperary, down to, and in, my own early youth. It was constantly being borrowed, as I distinctly remember, because reputed to possess a peculiar efficacy in cases of diseases of the eyes. This popular veneration goes to corroborate the story of its origin, as well as the descent of its present owners from the O'Neill who received it from Innocent X. about year 1652.

The son or grandson of the exiled O'Neill returned to Ireland on the relaxation of the Penal Laws, and my father's sister, Mrs. McEnnery, told me she spent the first ten years of her life in his house, until his death as a very old man, about 95 years of age. So that there is no doubt that our family directly

represents the Ballyneal Branch of the O'Neills, whose remains rest in the remarkable old tomb, in Kilmurray graveyard. This was erected 1629, to Constantine O'Neill and Honoria Purcell, of Loughmagh Castle, near Thurles. Constantine (Conn) and Honoria are still, by the way, family Christian names amongst the O'Neills. I also distinctly remember Mrs. McEnnery telling me she had a clear recollection of the coming on *horseback* of several members, male and female, of the Co. Antrim O'Neills to visit their kinsman on his return from exile.

P. O'NEILL,
Archdeacon of Dublin.

[A few years since I transcribed the inscription on the O'Neill tomb, and as I happen to have a copy at hand I cannot do better than give it here. The legend, in Roman capitals, runs around the four sides of a prostrate covering slab and is continued in four short lines on the face of the stone:—

“HIC JACET GENEROSI CONIUGES
CONSTANTINUS NEALE ET HONORA PURCEL DE BALLYNEALE.
ILLE OBYT 12 MART, 1629 ILLA 4 MART→QUORU...
FILII ET HAERES D. JOHANNES NEALE EJUSQUE UXOR
HONORA WALSH PRO SE SUIQUE HEREDITARIO JURE
POSTERIS HOC MONUMENTUM EX
STRUXERUNT APR. 9, 16
ORATE PRO ÆT.....
VICTORIBUS EORUM.”

EDITOR.]

Bibliography of Tadhg Gaolach's "Pious Miscellany."—

As Timothy O'Sullivan (ΤΑΘΓ ΣΑΕΘΕΑΤΑΕ ΝΑ ΣΪΝΤΤΕΑΘΑΙΝ) was so intimately associated with the County of Waterford, a short notice of the various editions of his Irish religious poems may interest readers of this *Journal*.

In the following list, those editions of which complete copies are not available are marked with an asterisk (*)

* a—Limerick	1795 (?)	
* b—Clonmel (?)	1802 (?)	
* c—Clonmel	1816	
o—Cork	1817	6th Ed.
e—Cork	1817	6th Ed.
p—Cork	1821	6th Ed.
5—Cork	1821	7th Ed.
h—Cork	1822	6th Ed.
* i—Cork	1827	9th Ed.
l—Limerick	1832	14th Ed.
* m—Limerick	1834	
* n—Cork	1837	11th Ed.
o—Cork	1841	
p—Dublin	1858	
r—Dublin	1868	
r—Dublin	1879 (?)	15th Ed.

The printers of those editions were

o — J. Connor, Cork.

e — J. Geary, Exchange, Cork.

p — William Fergusson, 22 Patrick Street, Cork.

5 — J. Connor, 19 Grand Parade, Cork

h — C. Dillon, Cork.

i — T. Geary. No. 114 Exchange, Cork.

l — G. & J. Goggin, 15 George Street, Limerick.

m — G. M. Goggin, 15 George Street, Limerick.

o — Charles Dillon, 19 Great George's Street, Cork.

r — M. H. Gill, University Press, Dublin.

r — G. W. Lawless & Co., 10 Essex Bridge, and 7 Upper Ormond Quay, Dublin.

The 1858 edition (p) bears no printer's name, and the 15th edition (r) is undated. The 1858 and 1868 editions were edited and published by John O'Daly, of Anglesea Street, Dublin. The Rev. Pierse Power, P.P., of Ballybricken, is said to have edited the first Clonmel edition. Most of the other issues after 1821 were reprints of an edition revised by Patrick Denn, of Cappoquin.

The R.I.A. have copies of *o*, *e*, *l*, *m*, *p* and *p*; the British Museum have *o*, *h*, *o* and *p*; the Rev. Patrick Power (Waterford) has *b* (title-leaf missing), *ʒ*, *o*, *p* and *p*, and the writer has *p*, *i*, *p* and *p*.

There were doubtless many other editions in the places above mentioned, and possibly in Cappoquin, Waterford, and other southern towns. Perhaps the readers of this *Journal* could assist in tracing further issues.

SÉAMUS CASSIDY.

(JAMES CASSIDY.)

Derivation of Fenoagh.—The old parish of Fenoagh (Co. Waterford), formerly appropriated to Kells Priory, appears in the records of that House as “Finnach” and “Fyuwagh” (—see Hist. of Ossory, Vol. IV. p. 65, also pp. 58 & 59). Can the old Irish form have been *ḟionn māḡ*? and can its old church of *Thoumpleinooch* be represented in Irish by *Teampall-ḟinn-māḡ*?

W. C.

Church of Kilmokea, Great Island, Waterford Harbour.—This church was dedicated to a St. Macethe (Mac Aedh?), and was known as St. Mackee’s Church of the Island. Under date of 1399, there is a reference in the Patent Rolls to the Church of Kilmokea. Two commissioners were ordered to go to the Church of Kilmokea on the Great Island and inquire as to certain goods in a ship forfeited to the King, and bring them to Ross.

Mr. Philip Hore in his account of this church writes as follows:—“St Macethe, that is, St. Brigid of Mathelcon, a corrupt form of Magh-da-con, ‘plain of the two dogs.’ The Church of St. Andrew and St. Brigid of Mathelcon was the parish church of Moyacomb . . . situated beyond Newtownbarry, and quite near to Clonegal, Co. Carlow, but in the Diocese of Ferns.”

If Mr. Hore's statement appeared in a popular guide book there might be some excuse, but for a serious historian to identify Kilmokea with Moyacomb is unpardonable. In the Patent Roll Kilmokea is distinctly alluded to as "of the Island," moreover there is not even a semblance of similarity between the two place-names.

To make the confusion worse, the historian of the Great Island tells us that in 1401-2 John Barry was farmer of the Chapel called "Insula Barry," and thus he equates Island Barry with the Great Island! As a matter of fact John Barry was farmer of Lady's Island, and this is proved from the Calendar of Patent Rolls, wherein it is stated that "the Chapel of Insula Barry was in the King's hands by reason of the outlawry of John Abbot of the House of the Blessed Mary of Ferns." Barry's Island here mentioned is Lady's Island which was a cell to the Abbey of Ferns.

WM. H. GRATTAN FLOOD.

Destruction of Harmless Wild Birds.—An incidental reference in "The Countryside" for December 16th to the capture, in 1834, in Waterford Harbour of the last two British specimens of the now extinct Great Auk suggests reflection on the wanton slaughter of harmless and useful wild birds, which is much more common, in our own locality, than the public imagine. For instance, it has recently come under the notice of the writer of this paragraph that considerable destruction of small birds—hen linnets, various finches, &c.—is wrought round about the city, and especially in the direction of Grange and Williamstown, by local bird-catchers, chiefly from Ballytruckle. When a bird undesirable for cage purposes is found on the bird lime it is destroyed! Is there no law to stop this senseless brutality and if there be none is it not time legislation were demanded? A local Naturalists' Field Club is a desideratum. It would educate public opinion on the value of our native fauna and flora, and help farmers to prosecute bird-catchers—at any rate those of the variety alluded

to—for trespass, if for nothing more. We have heard too of the destruction, in the neighbourhood of Tramore, and by people who would indignantly repel the charge of vandalism, of the eggs, amongst other rare species, of the chough and the peregrine falcon. Why should we allow any indigenous wild animal to be kept in captivity by private individuals for mere gratification of the jailor's spirit of ownership!

P.



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